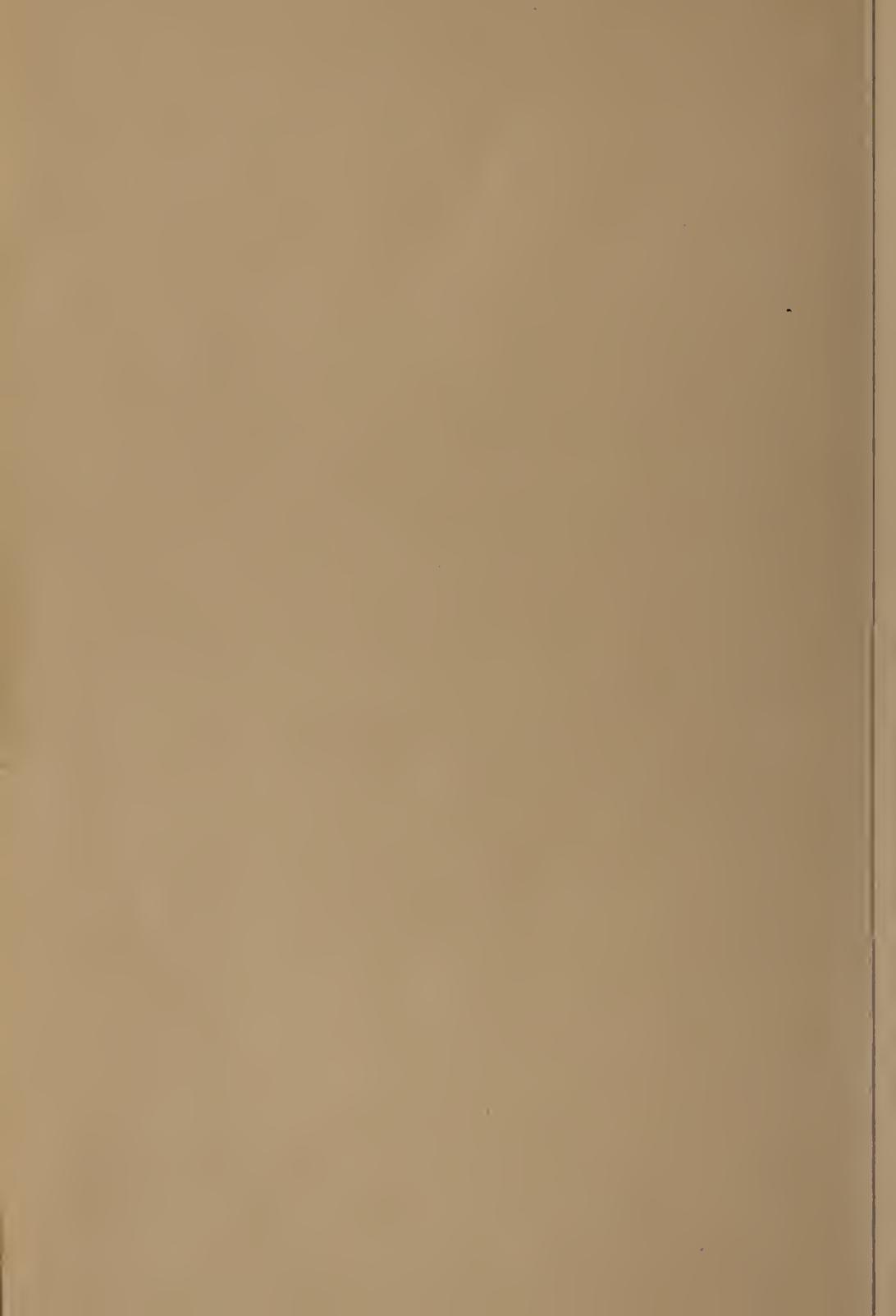




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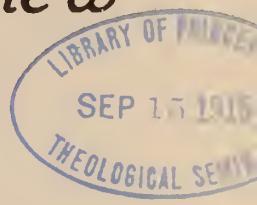
Section 7



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The Missionary Review of the World



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VOL. XXVII. NEW SERIES

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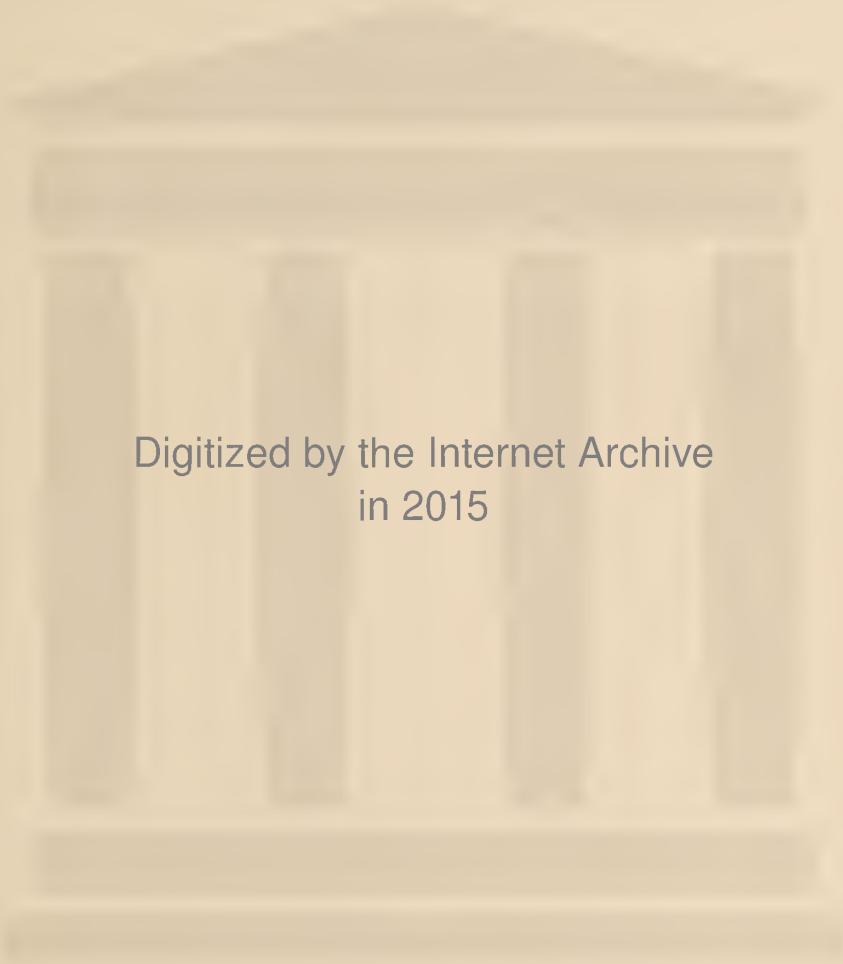
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Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, OCTOBER, 1914

SOME QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

1. While her husband was away, how did the wife of the Turkish army doctor propose to spend her time?
2. In what city does a woman's costume now make her liable to arrest?
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20. In Uganda what do the children bring as their missionary offering?



A TYPICAL OPEN-AIR MOSLEM SCHOOL—EDUCATION FOR BOYS ONLY



MEMBERS OF THE COLLEGE CHOIR, AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE

EDUCATION—MOSLEM AND CHRISTIAN—A CONTRAST

The MISSIONARY REVIEW OF THE WORLD

Vol. XXXVII, No. 10
Old Series

OCTOBER, 1914

Vol. XXVII, No. 10
New Series

■ SIGNS OF THE TIMES ■

THE WAR AND MISSIONS

THE present war in Europe is at least a conclusive answer to the argument that large armaments are a guaranty of peace. It seems almost impossible of belief that this war, with all its barbarities and brutalities, is devastating Europe, and is being waged by nations that bear the name of Christ, the Prince of Peace and Lord of Love. A prominent European statesman was recently asked if he thought it possible that the Christians of Europe would permit such barbarities. He replied, "There are no Christians in Europe." The present conflict would seem to bear out his statement, at least so far as the European rulers are concerned. Does any one now hold that this age in which we live is the Millennium? It seems more like the season during which the devil is let loose!

It is impossible to predict the changes in the map, not only of Europe, but of the world, that will result from the war, and none can as

yet foresee its duration or the consequences. It will influence and, for a time, will greatly hinder missionary work. First: the attention of men and women in Europe and America will be diverted from missionary effort, to follow the fortunes of the armies and navies. In the present disturbed state of the world, men will not devote their attention, even as much as formerly, to spiritual work. Second: Money will be difficult to obtain for home and foreign missions. The high prices, taxes, absence of wage-earners, depression of business, and many calls to relieve distress, will cause such financial stringency that the work of Christ faces a serious crisis. Deficits, retrenchments, and unmet needs stare the mission boards in the face. Third: There will be, as there is, especially in Europe, a diverting of men from spiritual Christian campaigns to fleshly, murderous warfare. Volunteers can not go, if they would, and many who might be our future officers of

societies, missionaries, and philanthropists must perish by the hands of their brothers. Fourth: Communication with the mission-fields is already made difficult, and in some places impossible. Even American mission boards are sending no new missionaries at present to the Nearer East. Fortunately, the rumors of a Moslem uprising against Christians seem thus far without foundation, but there is a possibility that Turkey will espouse the cause of Germany against Russia, France, and England. The way is also temporarily closed for sending missionaries eastward to India and South Africa, and none can be certain when steamers may fall into the hands of an enemy. There are also missionaries in the disturbed lands—in Austria, Servia, Germany, and Russia, as well as in Armenia and Turkey. These are suffering from lack of funds. Fifth: The transfer of German possessions in the Pacific to the control of the British and French (and possibly the Japanese) would have an influence on Protestant missionary work in these islands. These German possessions include two of the largest Samoan islands (which have already been taken by a New Zealand expedition), Kaiser Wilhelm's Land, Bismarck Archipelago, Caroline and Palau Islands, Marianne (or Ladrone) Islands, Solomon Islands, and Marshall Islands. These possessions aggregate 96,160 square miles, with a population of 636,563 (1,984 white and 634,579 native). Many of the islands are of great strategic importance.

The Missionary work of Germany, France and England is almost paralyzed because of War's insistent demand for men and money.

Sixth: The demand for other forms of Christian service comes in the need for ministry to the wounded on the battlefields, for Bibles to be distributed to the soldiers, for the care of destitute widows and orphans. It rests largely with Christians of America and of the warring nations to manifest the love of Christ and to preach the gospel of Eternal Life through Christ to those for whom true light and life have suddenly become obscured.

Seventh: One of the worst phases of the present conflict is the opportunity it gives to heathen peoples and unbelievers to say "Aha!" and scoff at the so-called Christians who are so savagely departing from the teachings and spirit of our Lord Jesus Christ. In place of using the fires of hatred in the work of combating sin, men are allowing them selfishly to destroy their fellow men. In place of using men and money to advance the Kingdom of Christ, they are foolishly wasting life and lucre in the battle for national supremacy. Such an exhibition can scarcely fail to cause the heathen at home and abroad to laugh at Christians, and to retard greatly the progress of Christianity—the religion of love and peace.

At present we can see only one side of the tapestry of history, but we believe that the good purposes of God will be revealed on the other side.

ROMANISM RESTRICTED IN MEXICO

WHILE China, Japan, and other lands are enacting laws that open the way for more freedom in preaching the Gospel of Christ, and while South American republics have

taken down the barriers which restricted Protestantism, Mexico has taken a stand restricting the Roman Catholic Church, which was once all-powerful there. The Roman Catholic Church is charged with fomenting and financing the Huerta Revolution.

In the State of Nuevo Leon a decree has been issued by the Governor limiting the scope of the Roman Catholic Church in the interests of "public health, morality, and justice." This may be looked upon by some as "persecution," but it is a significant fact that after centuries of undisputed control of the State in Mexico, a Governor should be moved to say:

"During the life of the nation the Church has been a pernicious factor in disruption and discord, and has entirely forgotten its spiritual mission. In the interest of public health, morality, and justice, the State of Nuevo Leon will limit the scope of the Catholic Church, which during its life has entirely forgotten its spiritual mission, its sole right to be recognized by modern society. The Church has consecrated itself principally to conquest in politics. To secure that object it always has been allied with the reactionary government and the despots, and even with foreign invaders. It has showed itself an implacable enemy to the Liberal movement and progress from the first revolution of Ayulta until the present, and has fulminated its ridiculous excommunications over the grand and glorious benefactors of the country, Hidalgo, Juarez, and Lerdo de Tejeda. The pretorial and clerical rulings of Porfirio Diaz and Huerta, against which the Mexican people have been struggling heroically for many years, have had the sympathy and assistance of the Mexican Church, the Church has had its benedictions for the crimes and corruptions of

Huerta, and has unsuccessfully worked to incite the public against the Constitutionalists' cause."

The Governor declared it the course of wisdom to close the clerical schools for the present, on the ground "it is a supreme national necessity to stamp out at the root the arrogant abuses of the Roman Catholic Church, and remove the grave danger which the institution represents, more political than religious, for the tranquility and future progress of the country." Catholic churches recently have been closed in Saltillo, San Luis Potosi, and Nuevo Laredo.

The most drastic feature of the decree is the prohibition of confession. Villareal gives as his reason for this the charge that the confessional and the sacristy in Mexico have become a menace to morality. The decree issued in Monterey makes the following orders for government of Catholic schools and churches:

1. All foreign Catholic priests and Jesuits will be expelled from the State of Nuevo Leon.
2. Of the remaining Catholic priests those who can not prove their complete abstention from politics will be expelled.
3. Churches will remain open daily from six in the morning until one in the afternoon. Only priests having permission to do so will be permitted to officiate.
4. Confession is prohibited. (The confessionals were burned.)
5. The public is prohibited from entering the sacristy.
6. Church bells shall ring only to celebrate fiestas in honor of the country or for triumphs of the Constitutional arms.

7. All Catholic colleges shall be closed which do not obey the programs and texts ordered by officials and which do not have at their head some professor or graduate of the normal schools of the country, who will be responsible to the Government for any infraction of the rules.

8. Any infraction of these laws will be punishable by a fine of \$100 to \$500, and arrest and imprisonment from two to four months, or both fine and imprisonment.

The Roman Catholic Church has, through its officials, intermeddled with political affairs not only in Mexico but in other states where it has had power. The Pope claims temporal power and authority, and tries to exert them. Romanism is, therefore, a menace to free government. Romanism must go with absolutism in government. The Church of Christ must do a spiritual work with spiritual forces. The Church in Mexico has not done this, therefore the present movement is anti-papal, but not anti-religious.

REVIVALS IN CHINA

BISHOP J. W. BASHFORD writes that he has never witnessed in any Christian college a more remarkable series of revival meetings than that recently held in Peking University. President H. H. Lowry's sermons apparently were not delivered with any thought of creating revival fires, as they were almost wholly doctrinal, and related to the fundamental truths of Christianity, without the slightest emotional appeal. No attempt was made to press the students for an immediate decision until the students themselves became eager to tell of their

decision. Throughout the services there was an audience of 800 to 1,000, composed largely of students from the University and from the Mary Porter Gamewell Girls' School. When an invitation was extended to Christians who wished to present themselves for fuller consecration there was a large response. Then those who desired to enter upon the Christian life were invited to come forward, and about thirty responded the first evening. The number increased night after night until hundreds had come forward.

From Shanghai also come tidings of successful services at Moore Memorial. The church was crowded, and many stood on the outside to wait until others would come out and make room for them. "At the first invitation ten came," writes J. A. G. Shipley, and after prayer twenty more knelt around the altar. It was not long before seventy had enrolled their names."

PROTESTANT UNION IN SPAIN

PROTESTANT missionary work is maintained in Spain by several European societies and the American Board. Among a number of these agencies an informal union has been established, under the title of the Spanish Evangelical Church, representing some two thousand communicant members. This body holds a biennial meeting, or *asamblea*, in Madrid, which possesses no legislative powers, but is very valuable as a friendly interchange of thought and experience. The building in which the sessions are held, now the home of the largest Protestant church in Madrid, was formerly occupied by one high in the councils of the In-

quisition, and has subterranean passages leading to the torture-chambers.

The president of the assembly, Señor Tornos, pastor of the church supported by English Presbyterians, was, a generation ago, court preacher to Queen Isabella the Second. Señor Tornos was converted to Protestantism through a debate in which he took part against the new faith. His studies of the Bible, undertaken in preparation for that debate, led him to break with Rome.

This evangelical assembly is small numerically, but exerts a powerful influence; for there can be no doubt that a new Spain is rapidly rising—a Spain characterized by freedom and orderly progress, a Spain eager to sweep away the paralyzing forms and systems of ancient Church and State, and to replace them along lines of ever-growing liberalism and deeper and truer religious life.

BUDDHIST IMITATION OF THE CHRISTIAN ASSOCIATIONS

In the recent Evangelistic Campaign in Japan, the Buddhists have opened an opposition but imitative movement. They have put up tents for special meetings, with music and speakers. A plan is also on foot among the Buddhists to erect in Tokyo a Young Men's Buddhist Association Building. The National Young Men's Buddhist Association of Japan has promoted summer-school and other lecture courses, and the plan for putting up a building has been strongly seconded by the three Young Men's Buddhist Association secretaries. Late last year, at the general meeting held in rooms of the First Hongo Club, those in attendance heartily approved of the

project. In the near future, the matter will be taken up by the Finance Committee.

Probably, fresh interest in this project has been awakened as a result of the erection of a new Young Men's Christian Association building in Tokyo.

Many of the Japanese are convinced that nothing permanent will result from this advanced Buddhism, for while the Christians are becoming more and more united in their efforts, the Buddhists are still divided into many unfriendly sects.

REORGANIZATION OF THE PRESBYTERIAN HOME MISSION BOARD

MANY of our Mission Boards are learning greater economy and higher efficiency by experience and by public criticism. The Standing Committee on Home Missions of the Presbyterian Church presented at the last General Assembly a plan of reorganization, which was adopted without dissent. Its chief features are the following: The work of the Board is to be entrusted to three or more coordinate secretaries and a treasurer, to each of whom shall be assigned a special department. There are to be an Administrative Department, a Church Extension Department, with headquarters in the West, to which shall be committed the work of evangelization in the growing and needy regions of the great West, and among the Indians, the Mexicans, and the Mormons; a Department of Immigration and Social Service, and a Department of Finance. Each presbytery and synod is to have the right of initiation, direction, and control as to the home mission work within its bounds, as to the choice

and location of appointees, and as to the compensation of such appointees within the limits of the Board's appropriation. A Council is to be established, composed of a representative from each synod, to meet once a year preceding the meeting of the General Assembly, to consider the policies and problems of their respective synods and of the Church at large, and its findings are to be transmitted to the General Assembly's Standing Committee on Home Missions.

THE UNITED CAMPAIGN FOR NEW ENGLAND

PRACTICALLY all the denominations are uniting in plans for a campaign for missionary advancement in New England for the coming autumn and winter. The aim is to increase the interest in missions at home and abroad and to enlarge the gifts to city, rural, frontier, and foreign work. Last year about seventy conferences were held and many Every-member Canvass campaigns were conducted. Not less than 6,000 new contributors were enlisted, and over 500 congregations were reached. A still larger number of churches are to be visited this year, and still greater results are expected.

This campaign is under the direction of the Laymen's Missionary Movement, with a special interdenominational committee, in charge of which the chairman is Rev. F. P. Haggard, D.D., of the Baptist Foreign Mission Society.

Each district conference is planned to inspire and educate the people. Best methods for pastors and other workers will be presented, and the meetings will include a men's sup-

per, addresses, a pastor's conference, meeting for women, and one for church-officers. Systematic campaigns are the order of the day.

BAPTISTS' CITY CAMPAIGNS

IT is said that over nine hundred persons united with the Baptist churches of Birmingham, Alabama, as the result of a two weeks' campaign conducted by the Evangelistic department of the Home Mission Board of the Southern Baptist Church. This department is composed of 25 trained workers, who have carried on some very successful campaigns in various parts of the South. In Birmingham, Alabama, 452 services were held in a fortnight. During this time, "shop" meetings were held for ten days at eleven furnace and manufacturing plants, making a total of 110 services of this character. These shop services were attended by about 1,500 men daily, men in their working garb, during the hour for midday lunch and rest. Scores of these strong fellows made a profession of faith.

GOSPEL AUTOMOBILES

THE automobile is being used to bring the Gospel to the people, as well as to keep people away from church. It was being prest into the service of street evangelism last summer more than ever before. Moody Bible Institute dedicated the first of several such gospel autos for work in Chicago. Five hundred men and women took turns preaching every night for weeks, first in ghetto districts, then along the Lake Shore. In New York City, Rev. Robert F. Y. Pierce, made use of an automobile in giving illustrated Gospel sketches.



PLAN OF THE AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE

Constantinople College and the Women of the Near East

BY MARY MILLS PATRICK, PH. D., CONSTANTINOPLE, TURKEY
President of the Constantinople College

WE are living in an era of peace societies, with ideals held before us of universal harmony and arbitration of all international difficulties. Yet it still seems to be true of history in the making that after the devastation of war an unusual spirit of activity prevails in both the conquering and the conquered nations.

The Balkan States have been in the throes of fire and slaughter; large regions have been depopulated, new boundaries formed and lost again. Yet even after the turbulent summer of 1913, when Constantinople College opened in September, young women came from all parts of the Near East in larger numbers than ever before. To them it seemed apparently a small matter that trains were not regularly running from the Balkan States to Constantinople, and they found other routes of travel by the more circuitous way of the Black Sea. From all over the Near East

they came with new enthusiasm—from Servia, Greece, Bulgaria, Rumania, from Albania, as well as from Persia and Southern Russia, forming as usual in Constantinople College such a mixed student body as could be found nowhere else in the world.

Besides these older elements are included also the new and rising generation of young Turkey. Constantinople is still a city of latticed windows and veiled women, but the spirit of modern education is behind the windows and often inspires the mind behind the veil.

Under the tyrannous reign of Abdul Hamid II. these women were not allowed to attend foreign schools and colleges, but the ideals of progress were in their minds, ready to express themselves at the first opportunity. At present Mohammedan women crowd into educational institutions everywhere, and desire to be able to prepare for all the careers that are open to women in other countries. "I wish my daughter to

go to America and study medicine after she has graduated from this college," said a young-looking Mohammedan mother when she enrolled her daughter in the freshman class.

The present movement for greater progress among Mohammedan women has behind it a background of religious and civil traditions with which the world in general is not familiar, but which greatly increase the possibility of rapid improvement in Turkey. It has always been the case since shortly after the time of Mohammed that Mohammedan women have had full control of their property, being able to buy, sell or alienate it without consulting any male relative. So while it is a sad and regrettable fact that the marriage laws in Turkey tend to degrade women and destroy their freedom, there is a strong check upon abuse in this direction in the financial independence of women, especially in the case of those who possess property.

The control in detail of Mohammedan women of their property has tended furthermore to strengthen their practical abilities in business lines, and it is everywhere conceded that as a class they are very able. This control begins while the girls are still young, at the time when they put on their veils. After that period their signature is legally demanded for all changes in property holding, and if for any reason connected with youthful neglect, it has not been affixed to legal documents concerning them, a messenger from the Government visits the house and demands the girl's signature on the documents. If any Mohammedan girl of marriageable age refuses to sign a legal document regarding her property,

there is no power that can compel her to sign. Girls of seventeen and eighteen or even younger are sometimes called from the classroom in college to be consulted on matters of rents and sales of property belonging to them.

The *Near East* of October 24th, quotes from an English paper *The Comrade*, a statement that there is a joint stock company in Stamboul, formed for the purpose of working a black amber mine in Hymania, Asia Minor, whose board of directors is composed entirely of Mohammedan women. The capital of this company was given at ten thousand Turkish pounds, a sum equivalent to \$44,000.

In case of property difficulties it has always been possible for Mohammedan women to plead their own cases in courts of justice, which they have sometimes done with great eloquence.

Conditions among them are very favorable also to the entrance of women into the profession of medicine. While it is, to be sure, now possible for men doctors to be received into most harems when medical attendance is required, as social relations are becoming less restricted than was the case in the past, yet public sentiment would usually favor women doctors. Such a professional class exists even now, altho the so-called women doctors among the Turks are not yet well-trained or well-educated.

Mohammedan women, when opportunity offers, prove very eloquent speakers. During the Turko-Balkan war large mass meetings of them were held in Constantinople, in the aula of the Imperial University, in which speeches were made by both

men and women, and some of the latter spoke with great earnestness and power. In the time of the Prophet, women mingled freely with the men in the mosques; they sometimes followed the learned professions; they are said even to have become judges. The only office that was withheld from them was the Caliphate. To-day the seclusion of

Constantinople College was formerly in Scutari, on the Asiatic shore of the Bosphorus, but this year was established in new buildings on the European shore in a suburb of the city called Arnaoutkey. Owing to the generosity of friends of the college in the United States some commodious buildings have been erected by Shepley, Rutan, and Coo-



Greek	Caucasian	Austrian	French
Armenian	Turkish	Bulgarian	Albanian
	Swiss		Russian

SOME OF THE NATIONALITIES OF THE AMERICAN COLLEGE FOR GIRLS

women is one of the most dangerous influences in Moslem countries. In Egypt a society has recently been formed by a number of young Mohammedans, with the object of emancipating the Mussulman women by doing away with the veil. The problem, however, of fundamental changes in social customs is always a difficult one, and can only be solved with time.

lidge, of Boston. Five buildings, which cost \$750,000, were opened with appropriate ceremonies on June 3rd (See *MISSIONARY REVIEW* for August, page 564).

The religious work of the college is both interesting and vital. The religious situation in a cosmopolitan college of this kind is so complex that at first thought it would seem impossible to attain any form of united

religious life, for the student body includes not only Christians of all the different sects of the Near East, and Mohammedans, but also an increasing number of Hebrews, for Turkey is the land of freedom for the Jews.

Altho the religious problem is a difficult one, yet after all there is only one solution, and that is to produce a deep and united spiritual life, in which all shall join. The college aims to bring about that type of re-

attended. This year, at the special request of the students, short courses of Bible Study are planned for some of the Sunday evening meetings. These meetings are led by professors and teachers in the college, by the students themselves, or by visitors from outside. The Christian Association carries on the usual variety of outside work through committees of students.

A unifying force in character building in the college is the Student



RUSSELL SAGE HALL, AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE

ligious experience which shall influence the whole lives of the students not only while they are in college but after their return to their homes. The means used are the usual ones of chapel exercise in the morning, preaching services on Sunday, and active work by the Christian Association. Membership of the Christian Association and attendance upon its meetings are wholly voluntary, and, perhaps, partly for that reason the Christian Association is one of the strongest and most active force in the religious life of the college. Its meetings are enthusiastic and well

Government Association, which, with the help of the Dean and a committee in the faculty, regulate the order. The officers of the Association, the executive committee and the proctors are all students and are elected by ballot by the student body. They include representatives of different nationalities in the college, according to individual fitness for the position, and the officers are usually well chosen. In this way a large amount of executive experience and independence of judgment is attained.

The language of the college is English, but the principal languages of

this polyglot land are also taught, and on the college campus many strange tongues may be heard, including such unusual ones as Persian and Albanian, together with the ordinary languages of the Near East—Rumanian, Hungarian, Bulgarian, Greek, Servian, Armenian, with the ever present background of French, German, and English. This is a rich field for the philologist, as well as for the historian, while on the scientific

containing students to the ages of fifteen and eighteen, and even older. In fact, one of our recent applications was from the wife of a doctor in the Turkish army whose husband is away from home for several months. This enterprising woman asked to be allowed to enter the preparatory classes in order to supply the deficiencies of her early education. Another application that was quite noticeable was from a widow who



GOULD HALL, AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE

side the Bosphorus furnishes material for biological and geological research.

The academic grade of the college is not far behind that of our women's colleges in the United States, altho the greater demand for language study in this part of the world somewhat modifies the curriculum. The possibility of developing an American college in such a different environment is greatly facilitated by a strong Preparatory Department. This does not mean a school for young children only, but a well-equipped institution

has a son in Robert College, and who wished to pursue her own studies in the preparatory department of our college.

The college has a strong body of alumnae scattered through all the different nations which have patronized it, consisting of about two hundred and fifty members. They are a force in the places to which they belong, whether it be in professional life or in the home. Many of these have taught or are teaching, some are practising medicine, some

are writing, and others are beginning to send their own daughters here as granddaughters of the college, whose happy young faces show the spirit that has animated their home life.

One expects a strong college in a country where education is new, not only to influence individuals, but to be the leader of a group of institutions which are the direct effect of its existence. This desirable result is beginning to be true of Constantinople College. Halide Edib Banoum, the first Mohammedan graduate and the first Turkish woman to receive the degree of Bachelor of Arts, is working constantly to reform and develop government high schools for Turkish girls. She lectures in these schools on different subjects, especially on the science of education, on which she has published a book for use in the schools.

Baidzar Dayan, an Armenian of the class of 1899 has established a successful private school for Armenian girls in Scutari, which fits students for the freshman class of the college.

The most notable result of the influence of the college of this kind, however, is in Kortcha, Southern Albania, where some years ago Miss Sevastia Kyrias established a school for girls, which was the only place in Albania where Albanian girls could study in their vernacular language. Sevastia Kyrias was joined by her sister Paraskevi Kyrias, also a graduate of Constantinople College, and married later Mr. Christo Dako, who has taken the degree of Master of Arts in the University of Bucharest, and the degree of Bachelor of Divinity at Oberlin. Mr. and Mrs. Dako and Miss Kyrias have all trans-

lated and published books for the use of their school, and of Albanian schools in general, and when publication has been impossible, text-books have been used in manuscript form which have been translated in the school. Miss Paraskevi Kyrias has recently passed her examination for the degree of Master of Arts in Oberlin, and has returned to Kortcha to be the head of the school under a new board of trustees, of which Professor Bosworth of Oberlin University is to be president. The Kortcha school will be closely affiliated with Constantinople College, and will prepare Albanian students for the freshman class of the college. The college plans to add a course in the Albanian language to the already large number of language courses in its curriculum. We shall aim, with the help of the school in Kortcha, to give a Christian education to the women of Albania. The Albanian people are among the most interesting races of the Balkan Peninsula, and will develop very rapidly when opportunity is offered them, altho from force of circumstances their civilization has been in some respects retarded.

Reconstruction in the Balkan States and the future of New Turkey will both depend largely on the women of these lands. The opportunity in a cosmopolitan college is vital for constructive work in the development of the nations of the Near East. The work is of a kind to awaken the deepest interest and enthusiasm in the minds of those who are privileged to have a share in the creative evolution of Turkey and the Balkan States.



MOSLEM MOSQUES IN CAPE COLONY, SOUTH AFRICA

The Moslem Menace in South Africa

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

*Editor of *The Moslem World**

IN our study of the Moslem problem, it will not do to neglect the border marches in Africa and Malaysia, where Islam is winning Pagan tribes; nor is it wise to omit such isolated groups of Moslems as are found, for example, in Trinidad and British Guiana. The number of Moslems in these places may be small, but Islam often makes headway where least we expect it.

A letter recently received from the Rev. S. Garabedian, in Cape Town, South Africa, calls attention to the spread of Islam in South Africa among white as well as the colored races. The converts are not only from natives, but from Euro-

peans and half-castes. The writer is a missionary of the Society for the Propagation of the Gospel (Anglican) who has spent ten years in North India. He says:

"I can assure you that I am no alarmist. I have seen ten years active Mohammedan service in and near Delhi. I was born and brought up in Turkey, lived seven years in Jerusalem, so that when I say that Mohammedanism is playing havoc here, it is no exaggeration, and something must be done. There are whole streets who once were Christians, but are now Mohammedans, and in some streets every other house has had one or more of its family become Mohammedans. Mixed marriages are very common indeed. Families and

relations are half Christians and half Mohammedans; not because they were once Mohammedans, but the reverse."

The facts he gives are sufficiently startling and so well corroborated by photographs and the testimony of other workers, that they should awaken prayer and new missionary effort for Moslems in this part of the world.

The total Moslem population in South Africa, according to the Colonial Office List, London, 1913, is as follows:—

Cape Province	24,189
Natal	13,475
Transvaal	8,193
Orange	47
Basutoland	8,000
Total	53,904

This total is not large in proportion to the whole population of more than eight million, but the present activity of Moslem propagandists, both Malays and Indian Mohammedans, should be arrested for the sake of the native church. This was conclusively shown by Mr. Gardener in his recent book, "Studies in the Evangelization of South Africa." Speaking of the Moslem peril he said, "Even the Southern Base will not be safe against such odds. It is in the light of the whole African problem of the challenge of Islam, of the struggle of the central tribes, that we must view the South African position. The crisis in Africa constitutes this emergency."

What are the facts as regards the situation to-day? For years there has been a movement on the part of the Malays and of Indian Mohammedans, to win over the white and colored, whether Christians or Jews

in South Africa. The Malays, we are told, are active in this work for two reasons. One is their desire of winning merit and paradise by the conversion of Christians to Islam. The other is by mixed marriages to make their race whiter.

The Indian Moslems are influenced by similar motives. Altho many of them have their own wives and children in India, they also marry white women and girls by Moslem rite, and adopt orphans or neglected children.

Many of the facts communicated to me by my correspondents can not be published, but the evidence given is incontrovertible. We are told that there are men whose sole object is to ruin girls and win them over. "For this end they put on English caps and assume a Christian name. Malay women are always on the watch to get any child by any means they possibly can." It seems that many of the Christians are so ignorant that they speak of the mullah as a priest, and the mosque as a church, and the Koran as the Bible. To quote once more from our correspondent: "There are some Arab, Egyptian, Indian, and Turkish propagators of Mohammedanism who are very actively engaged in spreading their faith up and down the country by Koranic schools, charms, sorcery, threats, and immorality. Many make a practise of taking a Christian wife, and after he has made sure of her he leaves her and takes another, and yet another. The law in this country does not recognise Mohammedan marriage as legal, and recognizes concubinage, but to the Mohammedans it is proper marriage plus conversion, so they strive to have as many Christian

wives as they possibly can, and they can not be punished either for polygamy or for desertion, as the marriage is not considered legal.

"It is painful beyond description to see everywhere white and colored, who once were Christian or Jewish children, now adults bearing Mohammedan names, wearing the Malay head-dress, often, alas, decorated with charms, and it is marvelous to see what a difference this has brought about—moral deterioration, aloofness, hatred, antagonism to their former co-religionists and nationality."

Moslem schools are being opened everywhere in South Africa and many of the pupils still bear baptismal names.

The children are taught the Koran daily and some of the schools receive Government grants. Among the children, we are told, there are some who are pure Dutch and English, so that the better classes are being drawn in, and it is no wonder that some of these marry and become Moslems. Thirty-seven distinct instances are given of Europeans, Dutch, English, and German, who have been won over to Islam. These instances are said to be typical. We give only seven.

"Father, Scotch station-master, died, leaving five children, daughter barely fifteen married by Malay rite to Indian without consent of objecting parent, had a child before she was sixteen, which died. Doctor attending said she had no business to have a child at her age and physical development. Rescued, but eighteen months' best treatment and care barely restored her to health. There is much that can not be written.

"Both parents English: daughter fifteen, married by Malay rite to Indian without consent of parents, and taken to India, shut up in zenana; writes painfully sad letters to parents; father and mother broken-hearted.



A EUROPEAN MOSLEM WOMAN IN SOUTH AFRICA

"Both parents pure Dutch, daughter married by Malay rite to Malay. Story can not be related.

"Dutch, said to be orphan, at age of fifteen married to Malay, child died, husband fined, girl left him and went into service. Regularly persecuted by Malay husband, and threatened.

"Father Dutch, mother slightly colored, placed on Robben Island, brought away by Malay, now in mere rags, ill-treated and enslaved.

"Father white, mother colored, daughter organist, married to Indian by Malay rite, without consent of parents, has shop next door to a chapel.

"Scotch girl, parents dead, one sister married bank-manager, brother in mounted police, sister living on pri-

vate means, she herself married to Arab, became Mohammedan through Malay trick."

Our illustration shows an Irish woman with her child, who has become Mohammedan, and the daughter of European parents who became



MOSQUE IN CAPE COLONY

Mohammedans before she was born, representing, therefore, a second generation of European Mohammedans in South Africa.

A number of mosques have been built in various parts of South Africa, Natal, Port Elizabeth and Cape Town within the last twenty years. Five of these are shown in our illustrations. There are no less than forty mosques in Cape Town district alone.

The result of these intermarriages can only lead to the degradation of the white race socially and morally, not to speak of the spiritual atrophy which must result. A correspondent writes: "We see a white woman and her white son standing on the stoop

in company with the second or third wife of her lord and master, 'doekje' on her head, in a long nightgown dress, and wooden shoes, looking dejected. We talk to her—she does not seem to understand and has nothing to say. How should she, since she is out of her proper sphere, and wonderfully depest! We step into her house, the rooms are bare, but not devoid of dirt, no vase, no decoration, no picture, except that of the Sultan and that of Mecca. At last we have found the secret. She has no sympathy with her white people; the white people's nationality is no longer hers, for she has learned to look to the Sultan as her king, and to Mecca, the uncivilized Arabian desert town, as her ideal."

All missionaries seem to be agreed that Islam is no stepping-stone toward Christianity for the pagan tribes of Central Africa and East Coast, but exactly the reverse. If Islam is no blessing for pagan races in the dark Continent, how much less can we afford to see it absorb native Christians in South Africa, unless we secure a new base for the conquest of the whole Continent.

One who knows the situation thoroughly, writes:

"No one can deny from the standpoint of both Christianity and civilization that for the white and colored lapsing implies degradation. What is known as Malay marriage is in reality concubinage. The ideals of home so dear to ourselves become utterly impossible under such a system, where a woman is taken and discarded at the man's whim and will.

"There is at least one aspect of this problem which must strike home to



ISLAM IN SOUTH AFRICA

all of us who live in South Africa. The colored people are chiefly affected, that is to say, the class which becomes an easy prey to Mohammedanism is that from which for the most part we obtain the women and girls who have the care of our children at their impressionable age."

A Roman Catholic missionary writes as follows, concerning the methods and results of the present activity:

"I began to realize how easily people will fall into superstition, when, as in this country, it crouches at the door. One can hardly help admiring the enterprise of the Malay sorcerer, who defies the law, relying, with good reason, apparently, on the shyness of his victims securing for him immunity. A walk through Cape Town will convince one with any knowledge of its history that, as a Devonshire girl, one of many victims, said the other day, the Malays want to whiten their race.

One sees so large a proportion of European eyes and faces under a fez or a dook. The roll, too, of any list of Malays will have a large proportion of European names. Among the so-called "churchwardens" of a mosque at Paarl, comes the names, Du Toin, Domingo, De Vos, Groenwald—note both Latin and Teutonic elements."

The leading men of the Cape Town Mohanimedans are educated. They have a number of high schools and colleges in close touch with the pan-Islamic movement of Cairo and Constantinople.

The pilgrimage to Mecca from South Africa is steadily increasing, especially on the part of the colored population. Socially, the Mohanimedans are getting complete control of certain trades, such as that of tailor, mason, fruit and vegetable sellers and carriage drivers.

The only hopeful feature about the situation seems to be that some of the missionary societies are begin-



A MOSQUE IN CAPE COLONY

ning work among Mohammedans, and are being roused into preventing further inroads among nominal Christians.

Mr. Garabedian and his associate write, concerning their work at Cape Town: "For the time being the greater part of the work lies in seeking for and winning back those Christians who through ignorance and sin have lapsed from the Faith and become Mohammedans. During the past year some, who were on the verge of lapsing, have by timely

ministrations of exhortations and sympathy found strength for recovery, and grace to begin an earnest Christian life.

"Much work has been done of a really valuable and permanent nature, in following up and investigating cases reported to us, where children both white and colored had been given over to Mohammedans and adopted by them. In many instances it has been found possible to restore such children to the care of a Christian home."

Why Should I?

(Adapted from "The Outlook of Missions")

I.—Why Should I Study Missions?

1. Because as a student, my education is sadly deficient if I am ignorant concerning this, the most important work in the world.
2. Because a study of Missions will increase my faith in Christ. Missions is God at work.
3. Because I can not otherwise grasp the full mission of the Church.
4. Because I can not discharge my duty without informing myself on the subject.
5. Because if I stay at home, I must be intelligent on Missions in order to stimulate others to the work.
6. Because if I expect to go as a Missionary, I need this study as a preparation for my life service.

II.—Why Should I Give to Missions?

1. Because it is the best paying investment.
2. Because of the joy and blessing that come to the giver.
3. Because I am only a steward of the money that God has given me, and must use it for Him.
4. Because I am put to shame by the liberality of converts from heathenism.
5. Because it is God's will that Missionaries should go, and that I should help to send them.
6. Because I am grateful to God for what He has given me. What has He given?
7. Because men are suffering from sin

and souls are dying and I may help save them.

III.—Why Should I Pray for Missions?

1. Because the world needs prayer.
2. Because in the past, Missions have always prospered as believing prayer has increased.
3. Because God has conditioned the success of Missions on prayer. "Pray ye therefore, the Lord of the Harvest," etc.
4. Because the Missionaries and converts ask for our prayers.
5. Because I am commanded by Christ to pray.
6. Because I can plead great promises of God.
7. Because the prayer of faith is answered.
8. Because Christ is praying for those for whom He died.

IV.—Why Should I be a Missionary?

1. Because there is salvation in none other than Christ.
2. Because multitudes have not heard of Him and are dying in their sin.
3. Because doors of opportunity are open.
4. Because the cry for more helpers is urgent—increasing and imperative.
5. Because Christ says, "Go ye."
6. Because Christ gave up everything that I might be saved.

Am I unwilling to sacrifice so little that others might be saved?

Bahaism and the Woman Question

BY REV. SAMUEL G. WILSON, D.D., TABRIZ, PERSIA
Missionary of the Presbyterian Board of Foreign Missions, U. S. A.



BBAS EFFENDI, surnamed Abdul Baha, the Persian head of the Bahai religion, while in Europe and America, had much to say about the relation of man and woman. In New York City, after referring the audience to various books of the Bahai religion, he said: "Similarly all the other tablets of Baha Ullah contain *new* teachings, which have not been revealed in any books of the past Prophets. The sixth new teaching is the equality between men and women. This is peculiar to the teachings of Baha Ullah, for all other religions placed men above women."¹ In the exposition of Bahai teachings at Clifton, England, he declared: "His Highness, Baha Ullah, established certain precepts or principles."² "The sixth principle of Baha Ullah regards the equality of the sexes. God has created the man and the woman equal. In the animal kingdom the male and the female enjoy suffrage (laughter); in the vegetable kingdom the plants all enjoy equal suffrage (laughter and applause). The male and the female of the human kingdom are equal before God. Divine justice demands that men and women have equal rights."

¹ Star of the West (Bahai), December 12, 1913, p. 254.

² Star of the West (Bahai), March 21, 1913, p. 5.

My first thought on reading these statements was one of surprise, for they contradict my observations during thirty years residence in Persia, in close touch with Bahais. I decided to make a thorough investigation of the teachings and practise of Baha Ullah bearing on the relation of the sexes, to determine definitely whether these claims of the "inspired interpreter" were valid or not. A considerable body of Bahai literature and "revelation" is accessible. Examination of the chief books, the Kitab-ul-Akdas, the Ikan and the Surat-ul-Haykal disclose no such teaching. Neither the 155 paragraphs of the "Hidden Words," nor the "Seven Valleys" have any such delectable thoughts for Oriental women. Neither the six "Ornaments"³ of the faith nor the four "Rays,"⁴ nor the nine "Effulgences,"⁵ nor the eleven "Leaves of the Words of Paradise," nor the nine precepts of the "Tablet of the World," nor the fifteen "Glad Tidings"—though they announce many blessings, from freedom to cut the beard as you please to constitutional monarchy as the best form of government—give the teaching of the equality of woman with man. Neither Mirza Abul Fazl in his "Bahai Proofs," representing the new Bahais of Abdul Baha, nor Dr. Kheiralla in his ponderous vol-

³ Tablet of Tarazat.

⁴ Tablet of Tajalliyat.

⁵ Ishrakat.

ume on Baha Ullah, representing the old Behais, in this bitter and rancorous schism; nor Myron Phelps in his "Life of Abbas Effendi," nor Professor Browne of Cambridge University in his learned and impartial investigations regarding the religion makes the statement that Baha Ullah teaches the equality of man and woman. On the contrary, investigation confirmed my previous conviction that the position of woman under Bahai laws and customs is inferior to that she holds in Western lands and that her lot is far less desirable and less blest than in Christian civilization. I reached the conclusion that this doctrine as enunciated by the "Interpreter" is a late addition to Bahaism, intended to attract the attention and tickle the ears of audiences in Europe and America.

It is well known that two or three thousand Americans are following the cult of Bahaism, and that most of these are women. Concerning this Abdul Baha says in a tablet: "To-day the women of the West lead the men in the service of the cause (Bahaism) and loosen their tongues in eloquent lectures."⁶ The editor adds, "Nineteenths of the active workers in the cause are women." Hence it is timely to enter upon the consideration of the teaching and practise of Baha Ullah with regard to women.

Education of Women

I. I will first take up the *subject of education*, for in regard to it the law of Bahaism justifies, theoretically, their boast of maintaining the equality of the sexes. In this it is, however, simply imitating the law of

enlightened Christian lands, nor does their practise at all keep pace with their precepts. In the seventh Ishrak (Effulgence) it is "enjoined upon all to instruct and educate their children."⁷ The Kitab-ul-Akdas decrees "that every father must educate his sons and daughters in learning and in writing" and also in the Bahai religion. Education is to be compulsory and if neglected by the parents must be attended to by the "House of Justice." But, notwithstanding this law, most Persian Bahais have allowed their girls to grow up in ignorance, while educating many of their boys. Even at Acca,⁸ Syria, the headquarters of the sect, where Baha Ullah had a school for boys, no opportunity was furnished to the girls for an education. The fact that modern schools for girls could not be opened in Persia is no adequate excuse, for private tutors could have been employed, as is the custom in many Persian Shiali families, or the fathers could at least have taught their daughters to read. Lately American Bahais have begun to stir them up. They have organized the Persian-American or Orient-Occident Educational Society. It raises funds in America for Bahai schools and hospitals. With exceeding lack of candor, it poses as simply a philanthropic enterprise and conceals its primary and ulterior object, which is the propagation of Bahaism. Its missionaries make their reports of their work in the *Bahai News* or *Star of the West*, of Chicago. They have one or more schools for girls in Persia and several scores of girls in attendance. The American

⁶ *Bahai News*, August 20, 1911.

⁷ Tablet of Ishrakat, p. 36.
⁸ Phelps, p. 229, 110.

Bahai missionaries are residing in Teheran and Tabriz, directing the propaganda and working for the elevation of the girls and women through the Bahai religion.

Woman's Rights

II. I pass to the consideration of the civil and domestic rights of woman under Bahaisim, and will review the customs and regulations regarding marriage—so fundamental in the constitution of human society.

(a) Marriage seems to be obligatory, according to the Kitab-ul-Akdas. It says: "A solitary life does not meet God's approval; adhere unto what the trustworthy Counsellor commands. Deprive not yourselves of that which is created for you."⁹ Monks and nuns are called upon to marry that they may have children "to celebrate the praise of God." A tablet says: "Nor must they refrain from marriage which causes procreation and multiplication of the servants of God."¹⁰ Mirza Abul Fazl, the learned philosopher of the dispensation, interprets the law to mean: "He has enjoined upon the people of Baha abstinence from monkhood as well as from ascetic discipline. He has commanded them to marry."¹¹ Professor Browne says: "Marriage is enjoined upon all." In like manner the Bayan of the Bab previously made marriage obligatory, but unlawful with an unbeliever.

(b) Marriage is declared to be conditioned on the consent of both parties and of the parents. But in practise the matter of consent is still one-sided. Take, for example, an incident in the life of Abbas Effendi.¹²

The mother and sister were very desirous that he should marry and looked about and found a girl of whom they approved. The sister narrates that "without consulting my brother, I invited the girl to visit us. After a wearisome journey, she and her brother reached Haifa. We commenced quietly to make preparations for the marriage without making known to my brother the arrival of the girl. My brother saw that there was something unusual afoot, so he demanded of us with considerable energy, 'What is this? What are all the people smiling about? Are you again planning to get me a wife? If you are, give it up; I will not marry.' We pleaded and reasoned with him. At length we said, 'She has come, what shall we do?' He hesitated and finally said: 'Well, since you have brought her here, she belongs to me, and I will give her in marriage to some one else.' At length my brother brought about her marriage to a husband of his own selection." The "consent" of the girl in this case seems to have been considered about as much as in ordinary Oriental usage.

(c) Baha Ullah advised against child-marriages, yet, strange to say, seems to have tolerated child-betrothals. Among Persians it is a common custom to betroth children. Abbas was after this manner betrothed to his cousin in infancy. When the household of Baha thought the time had come for the marriage, Abbas thought differently and refused to agree to it. This incident¹³ occurred before the one narrated above and is concerning a different girl. Curiously it was a girl named Moneera, who had been betrothed to

⁹ "Principles of the Bahai Movement," p. 16.

¹⁰ Mirza Abul Fazl's "Bahai Proofs," p. 105.

¹¹ "Idem," pp. 95-96.

¹² Phelps, *id. pp. 86-87.*

¹³ *Id.*, p. 85.

another in infancy who finally became the wife of Abbas Effendi. She had been promised to her cousin Mohammed Tagi, and after she had reached the age of maturity, the youth urged on the marriage. The wedding was celebrated and the bride brought to the groom's house. Then, so the story goes, the husband refused to see his bride and continued in stubborn neglect and denial of marital rights till his death—six months afterward. Later Baha Ullah persuaded Abbas to take the "sweet and amiable" virgin-widow for his wife and he is said to have attained to "a warm affection and regard" for the woman he was asked to marry.¹⁴ Did I wish to assume the role of higher critic, I might suggest that the latter incident, like that in "When Knighthood was in Flower," is apocryphal, and intended to create a legend of her virginity up to the time she became the "leaf" of the "Greatest Branch of God."

Another account I have gathered from a Syrian disciple of Baha. He reports that Abbas Effendi would not marry the girl his parents had betrothed him to, because he had a love affair with Moneera, the wife of Mohammed Tagi. The speedy demise of the husband was attributed to poison administered by his wife, who thereupon became the wife of Abbas Effendi. Her title among Bahais is "Holy Mother." They have four living daughters.

(d) Another part of the marriage law gives directions as to the number of wives a man may take. The Kitab-ul-Akdas says: "God hath decreed you to marry. Beware of marrying more than two, and who-

soever is content with one, attaineth peace for himself and her."¹⁵

Mr. Phelps¹⁶ calls attention to this fact that the Book of Laws permits of taking two wives. This limitation of the man to bigamy is deemed an improvement on the law of Islam allowing polygamy.

But Bahai law does not permit a wife to have two husbands. This absolutely invalidates the claim and declaration of Bahaism concerning the equality of the sexes. It proclaims the woman the inferior, not the equal. No equality can exist in a household under such a license. Where is the boast of progress and superiority, when the most essential unit of human society is nullified? "Twain shall be one," says the Gospel of Christ. Can we believe that the "Incarnated Father of all" has revealed a new "Most Holy Book" in which bigamy is permitted? *Akstag fur Allah!* God forbid!

I will now give some details from the history of the Babi and Bahai "Manifestations" to show their practise in regard to marriage.

After the execution of the Bab, 1850, the rival claimants to prophethood were Mirza Yahya, surnamed Subh-i-Azal, and Mirza Husain Ali, surnamed Baha Ullah. They were sons of Mirza Abbas of Nur,¹⁷ called Mirza Buzurk. He had a wife and a concubine. Yahya was the son of the wife and Husain Ali of the concubine. This was under the law of Islam. The subsequent enmity of the half-brothers exhibits one of the evil results of polygamy.

Subh-i-Azal was appointed his

¹⁵ See also Professor Browne in the *Journal of the Royal Asiatic Society*, 1892.

¹⁶ "Life of Abbas Effendi," p. 139.

¹⁷ "New History," translated by Professor Browne, pp. 374-5.

successor by the Bab and occupied the place without dispute till 1863 or 1867. After that he was head of the minority sect of the Azalis and lived in banishment at Famagusta, Cyprus. He was the "Lord of two wives," whose names and condition are recorded in the pension records¹⁸ of the Turkish and British Governments in Cyprus. The first was named Fatima and her companion wife was Rukayya. They had fourteen children. Besides the two, who were with Azal in Cyprus, it seems there were two others. Of the third wife he says¹⁹ in his personal narrative: "My wife, who was taken captive and was released, has now grown old in Persia without an interview being possible." The fourth quarreled with her lord and accompanied the Bahais to Acca.²⁰ After several of the Azalis, with whom she was living, were murdered by the Bahais,²¹ she was sent on to Constantinople with a surviving Azali.²²

Baha Ullah, like Mohammed, surpassed his own law. He had three wives, or two wives and a concubine. Bahai writers generally omit this information in describing his life and character. Kheiralla has a chapter on his household and gives the names and titles of his children, twelve in all, but fails to mention the fact that he had two wives, tho he says: "Like Abraham, by establishing his household, Baha Ullah perfected the laws of man, and fulfilled the prophecies of scripture."²³ C. M. Remey

¹⁸ "Traveler's Narrative," translated by Professor Browne, p. 384.

¹⁹ "New History," p. 415.

²⁰ Phelps, p. 73.

²¹ "New History," p. xxiii; "Traveler's Narrative," p. 361. Compare "A Year Among the Persians."

²² Phelps, p. 79.

²³ "Baha Ullah," by Kheiralla, pp. 491-2.

passes over the subject with the remark: "As a man he lived a life in harmony with his Oriental environment."²⁴ Abbas Effendi in his "Travelers' Narrative," Abdul Fazl, Dreyfus, Sprague, Thornton and others fail to inform their readers of the truth and this omission is evidently with definite purpose. Phelps is more candid. He says that "Baha Ullah had two wives; that the Book of Laws permits it."²⁵ Professor Browne refers to the three, giving the honorary titles conferred upon two of them. He makes a quotation²⁶ from Hasht Behash which reads: "Among the titles conferred by Baha Ullah are the following:—on his wives, Madh-i-Ulya, "the Supreme Cradle," and Varaka-i-Ulya, "the Supreme Leaf." And in the New History he says: "The title of Varaka-i-Ulya was conferred by Baha Ullah on one of his wives."²⁷ The name of the first wife was Aseyeh or Nowab. She was the mother of Abbas Effendi and six other children.²⁸ According to Subh-i-Azal's narrative²⁹ she was a niece of the Shah's vizier. She survived Baha and suffered much from the children of the other wife, according to Abbas Effendi.³⁰ The first marriage was in Teheran in 1835. He took a "companion for her" in 1850. Her title was Madh-Ulya. She was the mother of Mirza Mohammed Ali, Mirza Badi Ullah and other sons and daughters. The manuscript, Life of Baha Ullah continues: "In the last year at Bagdad (1867-68) before the

²⁴ "The Bahai Movement," by C. M. Remey, p. 24.

²⁵ Phelps, p. 139.

²⁶ "Traveler's Narrative," p. 361.

²⁷ "New History," p. 273, Note 2.

²⁸ "Tablets of Abdul Baha," Vol. I, pp. 209, 218.

²⁹ "New History," p. 415 and Note 1.

³⁰ "Tablets," Vol. I, p. 107.

exiling of our Lord to Constantinople, the sister of Mirza Mehdi of Kashan was honored to be His wife." It appears that she was sent by a rich believer from Persia to be a maid-servant in Baha's household. The Persian Consul in Bagdad, Mirza Buzurk Khau Kasvini³¹ desired to take her as his wife or concubine. Baha himself took her as a concubine. Because he was thwarted, the Consul showed special enmity to Baha and his followers. The only child of this wife, a girl, was born at Acca in 1873. The three wives survived Baha. After his death one of them suffered gross indignities at the hands of Abbas Effendi, being furiously attacked by him in his own house, so that she fled precipitately. This, at least, is the report of Khadim Ullah, the life-long amanuensis of Baha Ullah.³²

It should be noted that all of Baha's wives had children, and that the first wife had a living son (Abbas) when he took the second wife, so that the usual excuses can not be pleaded in palliation. For it is common for Bahais in Persia to quote their law, in speaking to a Christian, as meaning that a man may take an additional wife if the first one is childless. Mr. Phelps pleads³³ in extenuation for Baha Ullah that "his second marriage occurred early in his life and under peculiar circumstances, the exact nature of which I do not know." Such an excuse might be accepted for a man like Mullah Mohammed Ali, the Babi leader of the Zenjan insurrection, for, as far as is known, he entered upon his polygamous life

³¹ "Traveler's Narrative," p. 84.

³² "Facts for Bahaists," p. 59.

³³ Phelps, p. 139.

while he was a Mohammedan. Two of his wives³⁴ were shot by a cannon ball and were buried with him in a room of his house, while his third wife, with children, escaped and lived at Shiraz. But for Baha Ullah the excuse of Mr. Phelps is inadmissible, for he was no longer a Moslem when he took the second wife, and was thirty-three years old, and he was fifty when he took the third wife in Bagdad, having been born in 1817. At that time Baha had been for many years a leader in the Babi religion, had written the *Ikan*, and announced himself privately to his disciples as the Manifestation of God. Nor was this polygamous union a passing phase of his life, but one continued through thirty or forty years. It would have concerned us little to know the private life of Baha Ullah so long as the religion presented itself merely as aiming at a reformation of Islam, for it may readily be admitted that it is somewhat less of an evil to have two wives and one concubine than the four wives and unlimited concubines that the Koran allows, or the nine to thirteen wives that Mohammed took, and that if Bahaism should cut off the temporary concubines, which disgrace Islam, it would be doing a good thing—so far forth—but when the "Interpreter, the center of the Covenant," Abdul Baha, comes and stands in Christian churches in London and New York and proclaims Bahaism as a new and superior gospel, it is expedient that Baha's real life should be made known to the women of Christian lands.

It is well to note the sentiment of Oriental Bahais with regard to plural

³⁴ "New History," pp. 160-162, 164.

marriage. The opinion of those at Acca can be understood from Mr. Phelps' narrative.³⁵ Abbas Effendi (Abdul Baha) had two sons and six daughters. The sons died. After this, as his sister Behiah Khanum narrates, "Many influences and those of the very strongest character have been brought to induce my brother (Abdul Baha) to take another wife. Believers have urged it strongly for several reasons. *Very many of them wish to take a second wife* themselves. Then there is a general wish that the Master might have a son to succeed him. The pressure brought to bear upon him has been very great, greater than you can imagine." Baha desired that Abbas should take a second wife, but he refused to do so unless Baha should command it. There is deep pathos in the words of Abbas³⁶ welling from his sorrow-stricken heart. "If it had been God's will that I should have a son, the two that were born to me would not have been taken away." Albeit he was forgetful of his theology which proclaims Baha as "God the Father incarnate." Why did not Baha preserve alive one of the sons rather than wish him to marry a companion-wife in order to have another? Mr. Phelps³⁷ attributes Abbas Effendi's refusal to adopt polygamy, notwith-

³⁵ "Life of Abbas Effendi," p. 92.

³⁶ Phelps, p. 94.

³⁷ Phelps, p. 105.

standing these "very powerful influences which have urged him to do so" to "his appreciation of the sufferings and discontent which it causes among women."³⁸ Certainly the animosity and bitter quarrelings between the wives of Baha and their respective children, resulting in a permanent split in the family and a schism³⁹ in the Bahai community, were sufficient to impress Abbas and his followers with the evil effects of plural marriage. The narrative shows, however, that public sentiment among the believers at Acca strongly favored taking more than one wife. They evidently had no desire to give up the license granted to them by the Kitab-ul-Akdas. They inclined to follow it and the example of Baha Ullah rather than the example of Abdul Baha.

In conclusion, it is evident that the law and example of Baha Ullah both sanction polygamy. By this the social *inequality* of the sexes is fixed. Any claim that Bahaism teaches and establishes equal rights for man and woman is vain and groundless boasting.

(To be concluded)

³⁸ A Chicago Bahai told me that Baha took several wives, that his experience of the evils of polygamy, the quarrels of his wives and children might be a warning to us not to follow his example!

³⁹ See Professor Browne's Introduction to Mirza Jani's "History." Also Abdul Fazl's "Bahai Proofs," pp. 113-119, and Kheiralla's "Facts for Behaists."

"Moslem children are completely accessible for ordinary intercourse, but whenever one begins to teach Christianity a barrier is raised by parents or teachers, and the child is removed." Nevertheless, there are indications everywhere that this spirit of opposition and fanaticism is waning.

The Message of a Life

BY JOSEPHINE NORVILLE, EL PASO, TEXAS

 ANY years ago, in an old French church in Berne a great choir under the famous old leader, Father Reichel, was having its final rehearsal for the production of the Messiah. The chorus had triumphantly sung through to the place where the soprano solo takes up the refrain, "I Know That My Redeemer Liveth." The singer was a beautiful woman, whose voice had been faultlessly trained. As the tones came out high and clear, the listeners were filled with wonder at her perfect technique. Her breathing was faultless; her note placing perfect; her enunciation beyond criticism.

After the final note there was a pause and all eyes were turned toward the old conductor to catch his look of approval. Great was the surprise, however, when a sharp tap of the baton was heard, as a command for the orchestra to pause, and with a look of sorrow Father Reichel said to the singer: "My daughter, you do not really know that your Redeemer liveth, do you?"

With a flushed face she replied: "Why yes, I think I do."

"Then sing it," he cried. "Sing it from your heart. Tell it to me so I and all who hear you will know, and know that you know the joy and power of it." Then with an imperious gesture he motioned for the orchestra to go over it again.

This time the young woman sang

with no thought of herself or of technique and applause from her hearers. She sang the truth that she knew in her heart and experienced in her life, and that she wished to send home to the hearts of the listeners. As the last notes died away there was no wonder at the craftsman's work, but there were quickened hearts that had been moved by the glorious message they had received. As the singer stood forgetful of applause, the old master stepped up and with tears in his eyes kissed her on her forehead and said: "You do know for you have told me."

Are there not many of us who bear the name of Christ, who say that we know that our Redeemer liveth, the motive of whose lives is not to give this message to the world? It seems a rather supreme struggle for perfect technique, in performance of life, with the object to attain a standard and to win applause of men. The world may wonder and praise, but the Master is disappointed for He sees that we have failed. If our lives are to carry a true message to make other lives better we must have this truth in our hearts and then live it in our daily lives. Then the technique will be natural and applause will be a minor consideration. Our Redeemer *lives*. He is *our* Redeemer and a Redeemer for all the world. We can not truly know that our Redeemer liveth unless the whole motif of the song of life is this glad refrain.



DR. BENNETT STARTING ON A MEDICAL TOUR

Some Modern Arabian Knights

THE UNIVERSITY OF MICHIGAN MISSION IN ARABIA

BY DR. LOUIS C. KARPINSKI, ANN ARBOR, MICHIGAN

THE mission enterprise conducted by the students of the University of Michigan for Arabia was the outgrowth of the Student Volunteer Convention which met at Rochester in December, 1909. There Dr. S. M. Zwemer suggested to one of the Michigan Association secretaries that Michigan had become in a peculiar way identified with Arabia, in that a majority of the missionaries there were either citizens of Michigan or graduates of the University, and two of the alumni had given their lives to the service in this field. "Why does not Michigan University do something for Arabia?" appealed to the delegation as one question which required a definite and decisive answer.

Forty-six delegates of the Univer-

sity Christian Association met with Dr. Zwemer in several conferences. After deliberation a unanimous vote was cast in favor of inaugurating an Arabian campaign with a preliminary project to raise funds for the equipment of the hospital at Busrah under Dr. Arthur K. Bennett, of the Class of 1904. The students raised \$609.23, for the equipment of the hospital, much more than had ever been raised among the students for any similar cause. The striking success of this campaign was evident in the interest aroused even more than in the amount of money raised, and was sufficient in itself to warrant the definite launching of the greater enterprise. An unsolicited and equally unexpected offer of liberal financial aid made it possible to contemplate a venture of sufficient magnitude to appeal to the imagination of the



DR. ARTHUR K. BENNETT
University of Michigan, 1904

students of this great state University. In May, 1910, Charles Farquhar Shaw, an engineering student from New Zealand, volunteered to go to Busrah at his own expense, and also to defray the expenses of a second engineer, provided that the Association would agree to start the medical and missionary work in that city of Turkish Arabia. The authorities of the Christian Association agreed to this proposition and Michigan found itself committed to the service. Not many days after Shaw's offer of support, Hall G. Van Vlack, a medical student of promise, requested that he be given first consideration for medical service in the Arabian field.

In the fall of 1910 the problem of raising money for the missionary enterprise, now definitely launched, required consideration. The twelve

members of the cabinet, some of whom were working their way through college, pledged \$970 for the first three years of the mission. The campaign proper for funds and publicity was set for the spring of 1911, after the churches had completed their canvass for regular mission support. The Christian Association was fortunate in securing Dr. Bennett, home on leave, and Dr. Van Ess of the Arabian Mission, a graduate of Hope College, Holland, Michigan, for this first meeting in University Hall. These two men told powerful stories of life and work in Arabia. Pledges of support were made at this meeting and afterward two hundred students conducted a canvass of the whole student body. In all \$1,323 was raised during this first year and during this year Mr. and Mrs. Shaw and Dr. and Mrs. Van Vlack sailed for Busrah.

The meeting of 1912 was address-



THE STRATEGIC POSITION OF BUSRAH

by John R. Mott, and \$1,990 was raised at this meeting and by the subsequent personal canvass. During this year Philip C. Haynes, E. '11

sailed for Busrah, reaching there June, 1912.

In 1913 Editor James A. MacDonald of the *Toronto Globe* gave the address and Dr. C. S. O. Mylrea, fresh from contact with the Michigan representatives in Busrah gave an illustrated talk on personal experiences in Arabia. Nearly \$3,000 has been pledged for this fiscal year and during the year Miss Minnie Holzhauser, graduate nurse, 1913, arrived in Busrah.

These meetings were well advertised in the *Michigan Daily*, as well as in the *Ann Arbor Times News*. Just before the meetings a special insert page was added to the college paper, to give more complete information about the project. Heretofore, the meetings were held in University Hall, but this year the new Hill Auditorium, the largest hall in the city, and one of the finest in the state, was used. For a week or two before the campaign a large banner, inscribed,

"THE ARABIAN KNIGHTS"

streamed across the street at one corner of the campus where the student throng passed each day.

The missionary play is possibly a new form of advertisement and one which has become deservedly popular. In 1910 a play entitled "The Choice" was presented by students of the University to an audience of about one thousand people, in the Whitney theater at Ann Arbor.

The play in outline is as follows: A young boy comes to college with the definite purpose of becoming a foreign missionary. He enters the medical school, and there, under the influence of the other men, the idea

is laughed out of him. Under their influence, he swings to the other extreme, and becomes much dissipated. His father hears of his boy's actions, and during the spring term



HOW THEY RAISED THE MONEY

of the senior year, cuts off his allowance and practically disowns him. This brings the man to his senses, and he determines to carry out his original purpose.

The next act pictures the man in Arabia. His fame has spread far and wide. He is beset by hundreds of people, eager to have their ills and sicknesses cured, and furthermore, he assists the Arabs in many other practical ways. While busy with his profession, he encounters an engineering party, among whom is one of his old college class-mates. The scene in which these two men meet is full of humor and pathos. The classmate gets into all sorts of trouble with the Arabs, and the hero of the play extricates him.

The third act pictures the father of the lad, who has now repented of his harsh measures, and who has come to Arabia to take the boy back home with him. The experiences of the father in Arabia are pictured with some detail and with much humor; and when he finally pleads with his boy to return, the fellow has a chance to explain the work and its promise and its influence in such a fashion as to convince his father that after

plays, "The Transformation of Deacon Jones," was presented.

The interest in mission work is stimulated, too, by the mission study classes of the second semester, a continuation under the same leadership of the regular Bible classes of the first semester.

The campaign for funds in the spring of 1914 was waged under the disadvantage of the knowledge that Shaw and Haynes had been com-



BUILDING THE MICHIGAN HOUSE IN ARABIA

all, he had better stay in Arabia. The play, written upon an exceedingly high plane, is strong and virile and humorous throughout.

Similar plays have been given each year since 1910, but usually in Newberry Hall, one of the Association Buildings in Ann Arbor. Numerous outside societies have been interested in these plays, which have been presented by young peoples' societies in many other cities. At the State Missionary Conference, Lansing, 1912, to which seventy-six delegates were sent by the University, one of these

pelled, on account of the unfortunate depression due to the war, to abandon for the time the industrial side of the Michigan project. Notwithstanding this set-back the students subscribed the liberal amount of \$4,500 to the work. Not a little credit for this successful outcome of the campaign must be attributed to the careful and systematic plan of the canvass. A twenty-four hour-a-day Club was formed with a general in charge. Under the general were ten captains, and under each captain were six lieutenants, each in charge



UNIVERSITY OF MICHIGAN HOSPITAL IN ARABIA

of five privates. In all 371 were enlisted in the work. Each worker was responsible personally for obtaining subscriptions to the amount of twelve dollars, the amount necessary to run the mission for one day. During the week of the canvass a team consisting of one faculty man and one student visited the fraternity and sorority houses to give information about Busrah: These meetings were very successful in arousing interest in the Arabian field. By such meetings, by the personal canvass of the 371, and by the mass-meeting at which J. Campbell White made a strong appeal, practically every student in the great university was given the opportunity to make some contribution to the work. A large clock was hung over a store on State Street recording the daily progress of the campaign. Each evening the workers met for supper at the Methodist church. When on the final evening

it appeared that there would be a deficit of \$300 the workers who had already contributed to the limit went further and guaranteed the balance. The money raised represents only a fraction of the benefit of this publicity work, for hundreds of students now go out with a hearty, sympathetic attitude toward the cause of foreign missions.

Eight representatives of the University of Michigan have been in active service in Busrah. Three are supported by the Arabian Mission: these are Dr. A. K. Bennett and his wife, Dr. Christine Iverson Bennett, Mich., 1907, and Miss Minnie Holzhauser, graduate nurse, 1913, who has just arrived in Arabia. The engineers, Charles F. Shaw and Philip C. Haynes, graduates of the class of 1911 were engaged in engineering practise which promised to make them self-supporting. Their expenses were entirely defrayed by C. F. Shaw, until

the war of the Turks made it necessary to abandon the engineering part of the enterprise. Only two missionaries are fully supported by the Christian Association, Dr. and Mrs. Hall G. Van Vlack. By an arrangement with the Arabian Mission they are representatives of that Board, regularly appointed by the Arabian Mission, altho not supported by their funds. This unifies the work at Busrah and avoids any possible confusion on the part of the natives. Shaw and Haynes both taught in the school conducted by Mr. Van Ess of the Arabian Mission and Mrs. Van Vlack, a kindergarten teacher, will also assist in this work later.

Despite the fearful financial depression attendant upon the war the industrial work has progressed favorably. A hospital at Kuweit has been built for the Arabian Mission under the constant personal direction of either Mr. Shaw or Mr. Haynes. The plans for a hospital at Matrah, near Muscat, were completed.

Dr. Sharon J. Thoms, Michigan, 1898, had built up the practise in this region and the hospital was intended for him. For nearly fifteen years Thoms labored in Busrah, Bahrein and Matrah. In 1912 Thoms performed more operations and treated more cases than any other medical man in all Arabia. For some years he had sought to bring Matrah into telephonic communications with Muscat, and the realization of this plan was the sad cause of his death, for on January 19, 1913, Thoms was killed by a fall from a telephone pole while engaged in stringing a wire between Matrah and Muscat.

Foreign firms have employed the

Michigan engineers for the erection and planning of buildings. One of the largest contracts was for a building just outside of Busrah. The Turks had plans drawn for shops as well as for a Normal School and other public buildings, and the natives were just beginning to grasp the fact that these men are Christian engineers, with emphasis on the Christian, and that they were planning to assist in building up the country, not in exploiting it.

Busrah, a city of 40,000 inhabitants, has no water-works, no pavements, and no proper system of sewage disposal. Every year thousands of pilgrims embark at Busrah for Mecca and thousands more enter the city on their way to the shrines at Kerbela and Neif. Steamship lines connect with Bombay, London, Odessa, and Hamburg, and in date season even with New York.

The London Bombay Railroad, in construction, passes through this city and another branch of this road is to run from Busrah to Cairo. Oil fields have recently been discovered near the city and other mineral resources could be developed. Thousands of acres of the most fertile land in the world require only irrigation to bloom again. Busrah is destined to become in the future as it was in the past, one of the world's great commercial centers. The Christian engineer has a great field here.

An engineering and industrial school in this once famous Arabic seat of learning and even a medical school loom on the distant horizon of the promoters of this movement. For the present these are visions, but the two engineers and the three medical graduates and all this brave company of Michigan enthusiasts are a worthy



BEDOUIN BOYS AT HOME IN ARABIA—THEY NEED "BIG BROTHERS"



A MISSIONARY OPPORTUNITY—A BAZAAR SCENE AT DUBAI

WHERE THE ARABIAN MISSIONARIES GO

beginning looking toward the realization of that vision.

Question may well be raised as to the effect of this missionary enterprise upon the religious work in the University circles. In the first place missions have become a real factor in the lives of hundreds of students, and missionaries are no longer regarded by the average student as religious fanatics, for *real men*, even classmates, have gone into this work. The total of gifts to such causes has been pushed far beyond the sums formerly obtained and by staging the big campaign in the spring the churches are given opportunity to make their requests for funds before that time. There has been no conflict of interests and the churches have profited by the enthusiasm generated for the local undertaking.

By the mass meeting in the largest auditorium in the city the Christian Association has been able to reach the entire student body in a way not heretofore possible. Further than that, each student has had this program of extension work in the Far East presented to him four times during his college career. Each year two hundred or more canvassers have received special instruction in details of the work. In 1912 Michigan sent seven men into the foreign field, only one of whom went to Busrah, while in 1913 this representation was increased to twelve. The number of applicants for places in Busrah has exceeded the demand and the surplus has not been lost.

Not only is there an effect somewhat measurable upon the students

resident in Ann Arbor, but there is a similar effect upon the alumni who are kept in touch with the developments in Arabia. Particular effort has been made to keep the medical classes of which the three physicians were members and the engineering class of 1911, of which Shaw and Haynes were members in touch with the work that these men are doing and the experiences which they are having in Arabia. Thousands of the graduates of Harvard, Yale, Pennsylvania, and now Michigan have been given that personal touch with live missionaries which is so essential for a real interest. Apart from the good works of these University Missions themselves, publicity service about missions in general is certain to bear fruit among the educated men to whom these appeals are directed.

The Western world is prone to forget the debt we owe to the Arabs. For three centuries these people kept the spark of learning aglow while Europe was in darkness, for six centuries they led the world in all the branches of learning. Even today many mathematical and philosophical works of the Greeks are preserved only in Arabic translation made when the Arabs were the leaders of civilization. When through enterprises like this worthy project of the students at the University of Michigan we reveal to them the discoveries of our laboratories, and when we make available to them the achievements of our engineers we do no more for them than centuries ago they did for the civilizations of which we are a product.

The Future of Mesopotamia

SIGNS OF PROGRESS IN TURKISH ARABIA

BY ARTHUR K. BENNETT, M.D., BUSRAH, ARABIA
A Michigan Missionary of the Reformed Church in America



HE magic word Arabia has had a charm for us since the days of our childhood, when we were held entranced by the stories of the "Arabian Nights," but we have been ignorant of the facts about this most interesting country and its people.

Arabia is the land of the Arab and has been in his possession since the time of Abraham. To be sure Alexander the Great entered this country as did the Romans a little later, and the Portuguese, Dutch and English have held fortresses on the borderland, but that vast interior known as Arabia has held aloof from the rest of the world so that most of her secrets up to the present moment are her own. Few, indeed, have been the explorers who have successfully penetrated her dominions. Niebur, Palgrave, Doughty and others have given us glimpses of this strange land, but little real geographical knowledge has been obtained, and over 700,000 square miles of territory is absolutely undiscovered.

Hogarth in his book "The Penetration of Arabia" says: "Here is a land larger than peninsular India, which lies in the heart of the Old World and beside its main road of commerce, but we know much of it hardly better than the Antarctic Continent. It is so lean a territory

that international trade has little or no concern with it, and so difficult that the long circuit by sea is preferred to any cross route by land. Nevertheless, few regions of the world, have played a greater part in the history of mankind."

Arabia is sacred soil to a Moslem and not only are the cities of Mecca and Medina sacred because they are the birthplace and tomb of Mohammed, but Hail and Riad, the capitals of the two great Arab factions of the interior, boast nearly as absolute seclusion to all Christians.

We need only recall what the Arabs have done in history to realize that they have a right to our respect and consideration. At present they are impeding the progress of Western civilization not only by the religion which Mohammed founded, but by their system of lawlessness and brigandism. To-day, as a thousand years ago, this system defies the statutes of the rest of mankind, attacks and pillages neighboring tribes, raids peaceful merchants and harmless pilgrims. Plunder and murder is the chief objective of these Bedouin bands. The wasteful, destructive, ever-roving Arab presents a problem which even the English in Egypt, masters as they are in the art of governing Eastern peoples, have only just begun to master in their task of pacification.

The Arabs have been, however, intrepid explorers and master mer-

chants, pushing their commerce, by their dauntless enterprise, the length and breadth of Africa long before Livingstone crossed it; with their zeal they have visited and colonized in India, China, and the East Indies, and the fire of their religious enthusiasm has kindled a flame which swept everything before it and only halted after it had half overrun Europe. Truly, we could easily convince you that the Arabs are a virile people still, and worthy of our attention as we try to lead them on to higher and better things.

Surely it is not without a purpose, as Edson Clark says, that this widespread and powerful race has been kept these four thousand years, un-subdued and undegenerate, preserving still the simplicity and vigor of its character. It is certainly capable of a great future; and as certainly a great future lies before it. It may be among the last peoples of South-eastern Asia to yield to the transforming influence of Christianity and Christian civilization. But to these influences it will assuredly yield in the fulness of time.

Mesopotamia is a country north of Arabia proper, which tho peopled by Arabs to-day dates back to a civilization which was in its glory three thousand years before Christ. Here is the seat of ancient Babylon, the Queen City of the Earth, the metropolis of literature and art for all the nations of the then known world. To-day excavations have revealed a system of canals which told of its wonderful fertility and researches in its ruins during the last half century have brought forth the prose and poetry of that marvelous civilization. Inhabited by such glorious peoples,

it stands to-day a desolate place in comparison, surrounded by wide wilderness and waste, and only peopled along the river by a few straggling Arab cities here and there.

There are many reasons which lead me to hope that Mesopotamia has a future of marvelous development before it when they shall adopt Western methods and progress. Indeed, it is fascinating employment as Hermith Freeman says, to watch the immemorial culture of the East slow moving with the weight of years, dreamy with centuries of deep meditation, accept and assimilate as in a moment of time, the science, the machinery, the restless energy and practical activity of the West.

There are six reasons which augur well for the future of Mesopotamia:

1. Its strategic geographical situation.
2. Its political situation.
3. The Bagdad Railroad.
4. Irrigation plans by Sir William Wilcox, of Egyptian fame.
5. Its commercial situation.
6. Mohammedanism and the position of the missionary.

Geographically there is no doubt but that within the last five thousand years the great delta caused by the confluence of the three great rivers, the Euphrates, Tigris, and Karoon, has gradually pushed its way into the Persian Gulf, until over two hundred miles of the sea has been replaced by land. Frazer in his recent book, "The Short Cut to India," says that these rivers at the present time advance the land from the silt they deposit to not less than 80 feet per annum. Sir William Wilcox says that undoubtedly many of the ancien-

cities of Babylon were very close to, if not directly on the Persian Gulf, while the ruins of these cities are at the present time from two to three hundred miles back from the coast. Busrah, the city where our Arabian Mission is established, must have been at one time a port on the sea, but it is now 60 miles from the mouth of the river and is the terminal port for all lines of steamers plying in the Persian Gulf, and commerce with it is bound to increase. I have counted over twenty large ocean steamships in the Busrah River at one time, waiting for the shipment of dates. Here the English and Turkish river steamers ply to and from Bagdad on the Tigris, and to and from Mohammerah and Ahwaz in Persia on the Karoon River. If you will look up Busrah on the map you will see that it is in a direct line with Kurachee and Bombay from Constantinople and is on the track of the shortest possible mail route to India, and the railroad which the future is bound to bring. Seventy-five miles of date gardens extend from above Busrah down to the sea on either side of this wonderfully beautiful river, and twice daily the gardens are watered by the tidal wave. Sail boats coming down the river for hundreds of miles are laden with grain, licorice, and provision for sale or exchange at Busrah.

In order that the situation may be more real, consider the political aspects which confront us on every hand. Busrah is at present in the maelstrom of political strife, many statesmen believe that the future battle of diplomacy will not take place in the Far East but in the Persian Gulf. Naturally the favored

valley of the Euphrates will be the chief bone of contention.

Germany has her interests there, and projects her railroad to reach the Persian Gulf at Kuweit, after passing through Busrah. Three years ago, the Hamburg-American line established itself in all the principal ports of the Gulf, with Busrah as its chief station, and began to operate a monthly line of freight steamers to Europe. The British have had numerous lines of steamers, both with India and England, and the Germans are gradually building up a trade nearly every part of which is wrested from British hands. The British affirm that Kuweit, situated on the only good harbor in the Persian Gulf is under British protection, altho the old regime in Abed El Hamid's reign has given the German syndicate the right of way to this part, which the Turks claim as their territory.

Persia, far more disorganized than Turkey, is in a position which few diplomats understand. It is, however, apparent to every one who sees the situation near at hand, that Russia is encroaching on the north and is in this way gradually drawing nearer to her much coveted outlet to the sea. Great Britain has a nominal sphere in the south, which includes that territory south of a line drawn from somewhere above Bushire across to Teheran, but she has not antagonized the Persians to such an extent as Russia, nor has she, like the Russians, established any police system for the protection of commerce. Some time ago, Great Britain attempted to dictate to Persia in the interests of finance and commerce, when she threatened to give Persia a three months' ultimatum, after

which, unless proper measures for the protection of trade were taken by the Persians, Great Britain would systematize police force over South Persia. This raised a storm of opposition from both Germany and Turkey.

The British refused to finance the Bagdad Railroad with the Germans, and there have been rumors in connection with the scheme for the irrigation of the Euphrates and Tigris rivers country. Sir William Wilcox suggested another railroad from Damascus direct to Bagdad and then down between the two rivers to Busrah, to be built connecting with the French railroad at Damascus across the comparatively level country, costing much less to build and promoting perfectly the schemes for irrigation.

The valley of Mesopotamia which was once the granary of the world is at the present time lying waste. Prominent engineers say that there are sixteen million acres of the finest land in the world, capable of yielding cotton and wheat, or the luxurious date-palm. This land only needs proper care, and does not suffer from a dearth of water, but from the abundance of it. Floods are of yearly occurrence, ruining crops and discouraging canals inland. Sir William Wilcox would bridle this immense power in the mountains of Mosul, and by great dams high upon the two rivers. He would then irrigate the country from the Euphrates to the Tigris and as this former river is about eighteen feet higher than the latter, the situation is ideal to use all the Euphrates water for irrigation and the Tigris for navigation. In Egypt, irrigation can be carried on

extensively only in the fall of the year, whereas in Mesopotamia Sir William would utilize the spring rises and again in the fall the flood gates of these dams can be opened to water a second crop.

It would be needless for me to point out all the reasons why a railroad from Europe would develop the country. We all know that it would bring prosperity and be a spur to the latent industrial resources. The new oil fields which have been discovered back of the Karoon River are being developed by the Anglo-Persian Oil Co., who are piping the oil over a hundred miles to the banks of the river a few miles from Busrah, where they are building a refinery plant. This oil field is estimated to be the third largest in the world, so we can expect to have a big industry developed here. Coal oil fuel has passed the experimental stage so the recent oil finds here will help the economic condition of the railroad remarkably.

As yet no other industries are to be found, since all the raw material is shipped abroad for manufacture. Dates, grain, wool and licorice are shipped in large amounts to Europe and America, and every fall hundreds of Arab horses are shipped to India and are bought up in large part by the British Army.

We believe that Mesopotamia has a future before it, because of religious interests there. Now what part is the missionary to have in the development of this country which must develop in a few years to be a center of industry and commerce? A prominent man once said that the missionary "seems to be the highest expression of human character in the nineteenth century, and his pro-

fession to be the noblest. He has the enterprise of the merchant without the narrowing influence of gain, the dauntlessness of the soldier without the shedding of blood, and the zeal of the geographer but from a higher motive than science." The sort of men who are wanted as missionaries are men of education, standing, enterprise, zeal and piety. It is a mistake to suppose that any one as long as he is pious will do for this office. Pioneers in every field should be the ablest and best qualified men, not those of small ability and education.

We need good men in every mission field, but especially in strategic centers like Busrah, pregnant with opportunities, do we need strong men. The field is ripe for a broad sowing of the religion of Jesus Christ. The flimsy garments of religious form and ceremony which Mohammedanism has been trying to clothe itself in are at last too thin and tattered to hide the wickedness and degradation which lie beneath. The religion of Mohammed, because it is false, is fast losing its grip in this region, and at present the opportunities to educate and enlighten the people here are unlimited. They must be influenced, before they become gripped, like the Mohammedans of India, by an educational system, which plucks from them their ancient philosophies, undermines their old faith and puts nothing in its place. Our purpose as missionaries is to educate, but to inculcate at the same time the great principles of the brotherhood of man and the fatherhood of God, as taught by our Master Christ.

Education must be the watchword of New Turkey. Everywhere the

officials are establishing schools, and have patterned them after the American Mission schools, which are to be found by the score throughout the Empire, and have patronized these schools by appropriating money to educate special young men and women as teachers. Last year the Turkish Government sent five Turkish girls to take a normal course at Constantinople College, an American institution. In Beirut and Robert College it has been well-nigh impossible to cope with the number who apply, demanding an education.

After years of work the Arabian Mission has succeeded in obtaining the desired permission from the Turkish Government to proceed untrammelled in our educational institutions.

Medical missions are perhaps the most powerful entering wedge for the Gospel to reach these people. I have seen the wonders medical and especially surgical skill could accomplish. In our hospital we find sufferers from vesicle calculus, hydatid cyst, liver abscess hernia, diseased or injured limbs, bullet wounds, and a variety of other surgical patients which would test the skill of the most experienced surgeon. Here we find children crowded in one room and women in another and these oftentimes present our most trying cases. If we pass outside to the one-story buildings we find our most offensive and loathsome sufferers, whom we try to treat as best we may without contaminating our wards. Scores of lepers present themselves to us each year and often do not know the nature of their disease, but we are obliged to send them away without affording them much relief.

Some day there will be a broad field for practical and spiritual help, but just now we have even more important work undone.

In our dispensary on one of our clinic days, you see the crowds thronging the hallways, anxious to have their names enrolled before the doors were closed. Before very long the gate is locked and the people take seats on the benches or on the floor, or some, perhaps, lying on a native date-stick bed, on which he has been carried by boat for a score or more of miles before breakfast. All are expectant, and listen eagerly while the native preacher explains that the hakeem is to read and speak to them, for they would much rather listen to him whose hand heals them, than to any other.

With my Arabic Bible in hand I look over the faces of my audience. Here I see a Jew bringing a little girl in his arms, there a Christian, here a Bedouin just in from the desert, or the familiar face of the river Arab, yonder an aristocratic Persian drawing his robes about him, and mixed in with them all are scores of town Arabs and Turkish soldiers. After a few years association with these people one can easily distinguish the different types. We read a portion from the Gospel and they listen reverently while I explain some of the great simple truths which we find there. Then the native preacher offers a prayer for the people and the work, after which I enter the office and begin to see the people one by one. You would find me busy for four or five hours treating all the old cases requiring my attention, and

prescribing for each new patient. Nearly every morning we send several up to the hospital to prepare for operation. Here one sees a great variety of maladies: cataracts, eye diseases, stone cases, amoebic abscesses of the liver, hydatid cyst and bullet wounds form a large majority of our operative cases.

After this morning clinic is finished the remainder of the day is often absorbed in making calls up and down the river, or several miles by carriage or horseback, so there is always little enough time to properly care for the many surgical patients in the hospital. I have treated in this way over 18,000 patients in one year, and performed over 600 operations, over 200 of which were done under chloroform.

This is glimpse enough into the magnitude of the work to make you realize that to properly care for this people we must have a staff of at least three or four physicians. There are unprecedented opportunities for scientific research with the knowledge that the consecrated physician is at the same time one of the greatest factors for Christian progress and civilization that can be brought to bear upon Mohammedan indifference, intolerance and degradation.

There is no doubt but that the doctor has a mighty influence with all these people with whom he comes in contact. As he is looked upon with almost reverence, his word and action have much weight with them, so his preaching in the wards and by the bedside, by deeds of kindness and words of comfort, show the people the higher paths of truth and righteousness.

The Tatar Nomads in Siberia*

BY W. DAVIDSON, EKATERINBURG
British and Foreign Bible Society Agent for Siberia



N the Yenesei Province of Siberia there is a group of semi-nomadic Tatars, who live on the steppes and mountainous regions of the Minusinsk district of that province. This particular tribe numbers 20,000 to 25,000 souls, who are found in the Minusinsk circuit. The tribe belongs to the Finnish stock, and its people bear considerable resemblance to the Samoyedes, the Tungus, and the Yakuts, who inhabit the more northerly regions of Siberia. Among these latter folk, who live near the Arctic circle, a certain legend is recited in their *sagas*. This describes the times when their forefathers dwelt on the southern steppes before they migrated to pasture lands in the north.

According to some authorities the Tatars of Minusinsk are really a remnant of the above-named Arctic or northern tribes, who decided to remain on the steppes in the south of Siberia rather than move along with their kinsmen who migrated to regions further north. It is a curious fact that in the neighborhood of Schiro there exist various mines which have been worked by the former aboriginal inhabitants. Skeletons and rude copper instruments have been found in these ancient workings, many specimens of which

may be seen in the museum at Minusinsk.

All the members of this Tatar tribe are nominally supposed to come within the pale of the Greek Orthodox Church, and in most of their dwellings the usual *ikons* are found. As a matter of fact, their knowledge of Christian truth is extremely limited. Practically 80 per cent. of them may be reckoned as Shamanites or fetish-worshippers; but, as is natural, they do not readily show to strangers any of the rudely carved wooden images which they cherish, or the various charms which they sometimes hang on the branches of trees in isolated places. In each clan there is a Tatar who plays the part of Shaman, or fetish priest, and practises magic; but his dress and paraphernalia are kept carefully hidden away. The facts, however, are well known to the Russian priests who live in the district inhabited by the Tatars in question. The Russian Church is doing almost nothing to shed the light of the Gospel among them. In the districts where they are found only four schools exist, so that the greater part of these Tatars can not understand a word of Russian. The language which they speak is a species of Kashgar-Turki, in which are many words belonging to the Kirghiz and Altai-Kirghiz dialects. It can be partly understood by the Kirghiz Ta-

*From *The Bible in the World*

tars of the Akmolinsk steppe. No literature or printed matter at present exists in this form of speech, and the Bible Society has hitherto published no version of the Gospel which this people can understand. The Russian version is intelligible to very few.

It is melancholy to realize that these Tatars in Minusinsk are probably doomed to extinction, like the Red Indians in North America. Among them, however, are still to be found individuals of great wealth, whose riches consist of herds of horses, actually numbering sometimes as many as 10,000 head. Great herds of these horses, thousands in number, roam over the steppe, perfectly wild and coming down to drink in the lakes. No shelter is prepared for them during the severest winter, when the horses are supposed to dig up the snow with their hoofs and find pasture from the grass beneath it. Very often it happens that after winter has set in, a thaw comes, followed by a hard frost, when the ice thus formed prevents the horses getting to the grass beneath it, so that hundreds of these poor animals perish from hunger.

These Tatars are losing by degrees their old nomadic habits and have begun to settle down into summer and winter quarters. Between these two types of settlements there is, however, very little difference. I have visited several of the *urts*, or wooden wigwams, and with hardly an exception found them all extremely filthy, their owners possessing apparently no sense of comfort or cleanliness.

Sepulchers of a Vanished Race

We have spoken of these Tatars as aboriginal. It must be added,

however, that the traveler across this part of Siberia will be impressed with the number of *kourgani*, that is to say mounds, or tombs, which he encounters on the steppes in the Minusinsk district. In that region for miles and miles there is nothing which catches the eye save these rough, upright slabs, which are scattered by thousands over the steppes. Such an experience forces a stranger to feel that he is wandering among the sepulchers of some vanished aboriginal race. No trace of inscriptions are found on the slabs, and the relics which have been obtained on opening up the mounds have led to no definite conclusions. Many Russian, Swedish, and Finnish archeologists believe that these upright stone slabs on the Minusinsk steppes mark the graves of a race which came from Mongolia and perished when the Huns and the hordes of Jenghiz Khan overran Siberia early in the thirteenth century. Well-known ethnographical authorities like Yadrintseff and Radloff believe that these people inhabited the steppes some centuries before the Christian era, and that they really belonged to the Mongol race. Certainly linguistic peculiarities surviving in the speech of the Minusinsk Tatars as well as anthropological indications—such as their straight and glossy black hair, their narrow, oblique eyes, their sallow skin, their prominent cheek-bones and flat noses—appear to support this conclusion. Some authorities believe that they have found traces of such a race described in ancient Chinese manuscripts, and it is certain that many of the articles found in the graves on the steppes bear Chinese marks.

The Pillars of Islam

BY MR. F. HERBERT RHODES, CHEFOO

In an article published in *The Chinese Recorder* (and here given in part), Mr. Rhodes enters upon "An Inquiry into the Religious Belief of the Chinese Mullah," challenging vehemently what he terms the "soothing but sadly mistaken nostrum" that "Islam is a negligible factor in the evangelization of China." He finds, rather, that Islam presents a strange and almost baffling problem, as it gives an important place to the Holy Scriptures, holding Jesus to have been an Apostle who declared the coming of "another," i.e., Mohammed, the whole theory of Islam being, that it is the latest-sent of all religions, an advance on the Christian System.

Mr. Rhodes sees in the preliminary steps taken last year for Mohammedan federation in China, and the projected early establishing of the "Moslem Educational Association" there, a possible condition in China "a few years hence," similar to that of India, where now "Islam is awake, and hard at work!"¹

Already, Mohammedanism is widespread in China, holding "assured position" not only in Sinkiang, Kansu, and Yunnan, but also in Chihli, Shantung, Honan, Kiangsu, and Anhwei (north of the river), while several other provinces also have important centers of Moslem influence. Moreover, "in ten provinces in China, there are centers where men are being trained for the office of Mullah." Some provinces have more than one such center, and Mr. Rhodes has knowledge of "two provinces, each of which has at least five centers where the preparation of men for the post of Ahong is steadily going on."

"The call for 'earnest prayer, and sympathetic consideration'² of the 'neglected problem'—Islam in China—reaching us at a time of unequaled opportunity, involves grave responsibility." The Christian missionary, declares Mr. Rhodes, should know his "Moslem brother's personal belief, and his mental attitude toward Christian fundamentals," and as a writer on African missions has said, "The Mohammedan has every right to expect that we should make serious efforts to enter into his ways of thinking, before we demand that he should listen to us."³ Knowledge may give "the right angle of approach" and "secure hearing." But "to overcome the prejudice, and to gain the confidence, our service must be one of disinterested friendship—no matter how the message is received—and a service of Christlike love."

"Realizing," he pursues, "the very serious difficulties in dealing with Islam, some of us, it may be, leave our Moslem brother, who spiritually is so needy, as long ago a 'priest' and a 'Levite' left 'a certain man,' who was also in great need, 'passing by on the other side.' But difficult tho the work be, and however unpromising from the past, recognizing that the task superhuman is possible with God, can we any longer seek to avoid contact with Islam? Shall we not rather, in full confidence and unwavering reliance upon our Omnipotent Leader, seek prayerfully so to organize our work that in future it may be possible to reach both communities, Chinese and Moslem-Chinese, in a systematic manner?"—EDITOR of *China's Millions*.

Moslem Belief is not Limited to the Teaching of the Koran

N a study of Islam, we may be surprised to find that much accounted "Standard" by Orthodox Moslems, has little or no mention in the Koran. For example, circumcision, of so great

importance in Moslem lands as the initial rite, "is not once referred to in the Koran."⁴ In common with many of the details of their daily religious practise it is founded on tradition—that is, the accepted example and teaching of the Prophet of Islam. The number of these accepted traditions is legion; and, let it not be forgotten, however much Moslems may differ as to the authenticity of

traditions, "they do not differ as to their authority." These traditions "supplement and interpret the Koran, and exercise tremendous power" as we shall see later. The foundation for the so-called miracles of Mohammed, rests also upon tradition: "That Mohammed worked miracles—the Koran expressly disclaims."⁵ "His claim to the prophetic office was not substantiated by any miracles, as the Koran distinctly proves."⁶ And the claim (so stoutly upheld) for the sinlessness of their Prophet, also rests not on the Koran, but upon later teaching.

Between the "Orthodox" and the "Modern" There is a Wide Chasm

In the course of our investigation, we may receive a shock when we find that in the house of Islam there is a party of no little weight and influence, who so far from basing their whole belief upon the Koran, are prepared to go to the other extreme. To them the Koran is not literally true; and the ethics of Islam must be accommodated to modern conditions. They are prepared "to save the ship by throwing overboard, if need be, cargo, compass, and captain."⁷ These men have their place in "the Modernist Movement (seen in India, Turkey, and Egypt), men who have had a Western education." At present, this party is not much in evidence in China; but in view of the illustrious Moslem visitors from India seen of late in this land, such a development is quite possible. As our present inquiry is the Orthodox Mullah, the one usually met with in China, to whom the Modernists' interpretation of Islam is abhorrent, no more need here be said concerning the new party; missionaries who meet with the Modern Movement later, will, it is hoped, favor us with more detailed information. Before passing on there is one word of caution that we need to bear in mind: "There is not a single Moslem sect that looks to the Koran as the *only* rule of

faith and practise. It is well to remember this when superficial students of comparative religion tell us that the Mohammedan religion is all contained in the Koran."⁸

Meaning of the Term "Pillars of Islam"

Two ideas are conveyed by the phrase "Pillars of Islam." Sometimes the reference is to the "Five Pillars of Practise." In this sense the writer refers to the five duties of Islam:

1. Repetition of the Creed of Islam.
2. Prayer, five times daily, observing the correct position—facing Mecca; the preliminary purification, and the correct postures and fixt times, being held of the greatest importance, as "the least departure from the rule in purification, posture, or method, nullifies its effect, and the worshiper must begin over again."⁹
3. Fasting in the month of Ramadhan from sunrise to sunset.
4. The giving of legal alms.
5. The pilgrimage to Mecca (carrying out the elaborate and minute ritual laid down in Moslem books on practical theology).

The second meaning conveyed by the term "Pillars of Islam"—and it is this view of the term with which we are concerned just now—is "The Four Pillars of Belief." In considering this weighty topic—the very warp and weft of Islam—we can not do better than follow a very well-informed guide. "The attempt to make the Koran the sole source of religious knowledge, and to find in it all that is necessary not only for salvation in the next world, but for moral, social, and political guidance in this world also, proved a failure. The followers of Islam did not find the book sufficient for such an enormous program. It, therefore, became necessary to gather more data upon which to work. The recorded acts, conversations, and decisions of the Prophet supplied a vast amount of additional material. Thus to

the first great 'Pillar' (The Koran), was added a second, Tradition. The third was the unanimous Consent of The Contemporaries of the Prophet. The fourth Pillar was the Analogical Deduction from the statements or judgments afforded by all those sources. And thus was gradually evolved and elaborated the most colossal system which the world has ever seen."¹⁰

We propose limiting our investigation concerning the doctrine of Islam to three points, each one of vital importance in our work:

- (1) The Moslem view of the Bible.
- (2) The Moslem verdict concerning Jesus Christ.
- (3) The Moslem belief concerning the Prophet of Islam.

Under each topic we shall briefly note:

- (a) The teaching of the Koran.
- (b) The doctrine of Islam (*i.e.*, the Koran, plus the Traditions, Consent of the Fathers, and the Deductions; all of which are now embodied in Islam).
- (c) Definite statements on each point made by Chinese Mullahs.

May our investigation of the Moslem belief lead us to accept the challenge of the Lord Jesus Christ, to "take away the stone" of ignorance, apathy, or whatever hinders "the working of His mighty power." "Said I not unto thee, that if thou wouldest believe, thou shouldest see the Glory of God."

(1) Moslem View of the Bible

(a) Teaching of the Koran

The very important place the Holy Scriptures occupy in the Koran should be clearly understood. There is no doubt whatever as to this point; but the appeal to "What is written?" is met by the following reply: "Do you mean to tell us that the Scriptures have not been corrupted?"¹¹ As to the Koranic testimony, the words of Sir William Muir should carry great weight: "The highest value is attributed by the Koran to the Jewish and Christian Scriptures. They are always spoken of with veneration.

There is not a single expression regarding them throughout the Koran, but what is dictated by profound respect and reverence. The testimony to their inspiration is throughout the Koran the fullest and most unequivocal that can be imagined."¹² The question as to how Mohammed came to the place where he tried to "divest Judaism of its Mosaic ceremonial, and Christianity of the Atonement and Trinity"¹³—a deeply interesting study—is not in the scope of our present investigation. The Old and New Testaments are everywhere in the Koran referred to as extant, and in common use; Jews and Christians are exhorted to follow the precepts of their Scriptures. That the Prophet ever had access to the Scriptures, is generally denied; tho one authority says, "Fragments may have reached him through one or another of the Christians possessing MSS."¹⁴ Another authority writes, "Not want of opportunity, but want of sympathy and compatibility kept him from the religion of Christ."¹⁵ The language of the Koran concerning the Scriptures is of note: they are styled "the Word of God"—"the Book of God"—"the Scripture which is with them";—and the following passage is very marked: "Oh ye people of the Book! ye are not grounded upon anything until ye set up (observe) the Tourat (here including the Old Testament) and the Gospel, and that which hath been revealed to you from your Lord."¹⁶

(b) Doctrine of Islam concerning the Bible

"The whole theory of Islam is that it, the latest-sent of all religions, does not so much abrogate Christianity with its Book, as specifically and categorically deny both, as wilful corruption and lies."¹⁷

(c) Definite Statements concerning the Bible by Chinese Mullahs

"After the descent of the Koran, the rest of the books are abrogated, such as the Gospel (Injil), the Pentateuch

(Tourat), and the Psalms (Zabur); the Koran comprehends what is in those books concerning the nature and importance of religion."

"The books now circulated among Christians as the Old and New Testament are not, in their present state, those to which the Koran refers, for they have become corrupted, or, at any rate, they are annulled."

"They changed and corrupted the Scriptures, and dropt out passages (probably referring to the absence of any predictions concerning their prophet), they then arranged a new book—that is how they bring forth some things in agreement with Islam, and other things contrary to it."

(2) Moslem Verdict Concerning Jesus Christ

(a) Teaching of the Koran

In the Koran the testimony to Jesus Christ is very convincing; while some passages speak of Him as a mere man and a prophet, like any of the other chief prophets, other passages speak of Him in higher terms, and accord higher titles than are given to any other human being. To Mohammed, the Koran does not attribute such dignity as it does to Christ. Yet it is true, as Dr. St. Clair Tisdall points out, "There can be no doubt that the aim of the Koran is to substitute Mohammed for Christ as the head of the human race."¹⁸ Summarizing the Koranic teaching we have the following remarkable testimony: Jesus Christ, the Messiah, was miraculously born of the Virgin Mary. He was born of a nation "favored above all others"; in a land blest of God—"the land whereon we had bestowed our blessing." He was illustrious in this world and in the next. To Him alone the Koran imputes no sin. He had power to heal the sick, give eyesight to the blind, cleanse the leper, raise the dead, and to impart life (altho power to create life

is one of the Divine attributes). He was "The Word of God"—"A Sign to all creatures"—and "A Spirit from Him";—all other prophets are dead, but the Koran declares that Jesus Christ was taken up alive into heaven; and Moslems agree with Christians in believing that He still lives there, and will return at the end of the world.¹⁹

(b) Doctrine of Islam concerning Jesus Christ

It is with painful interest that we approach this subject. Here we see the whole weight of Islam solid against the very fundamentals of our faith. Here, at least, all schools of Moslem thought combine; the Orthodox and the Modernist, whether "Back to the Old Islam" or "Forward to the New" be their cry, "their position as regards the Atonement, the Incarnation, and the Deity of Christ is practically the same."²⁰ The definite testimony of men who have mastered this subject will help us to realize the actual position of Islam concerning the Lord Jesus Christ. "A Christian studying the faith of Islam soon learns that Christ has no place in the Moslem idea of God, as they deny the Trinity, the Sonship and Incarnation of Jesus Christ, and not only His Atonement, but even the fact of His Death. The portrait of our Savior as given is a sad caricature: they believe that Jesus was, by deception and substitution, saved from crucifixion and taken to heaven, and that He will come at the last day, marry, then die, and be buried at Medina."²¹ "There is not one cardinal fact concerning the life, person, and work of the Lord Jesus Christ, which is not either denied, perverted, or misrepresented, or at least ignored in Moslem theology."²²

(c) Definite Statements concerning Jesus Christ by Chinese Mullahs

"Jesus was an Apostle sent by God, but His ministry was inferior, and confined to certain limits: He was an

Apostle limited by weakness." "If Jesus had been the Son of God, He would have said so plainly; whoever says He is the Son of God is guilty of the grossest infidelity which will drive him into eternal torment. The view of many Christians is that the essence of the Godhead is one, but composed of three hypostases: that of the Father, the self-existent One; that of the Son, that is to say the Wisdom; and that of the Life, that is to say the Holy Spirit. They think that the hypostasis, Wisdom, passed into the body of Jesus. The reply of Moslems to all this is. essence is but a name for that which can not be divided; how can it have anything to do with the three hypostases, they being divided? Further, the transference of the hypostasis, Wisdom, necessitates the separation of God's Wisdom from Himself, and His consequent ignorance: that is all fleshly distinction, and when attributed to God, it is heresy! Far be it from His glory and majesty!"

"Jesus was not the Son of God, nor did He die on the Cross. The proof of this we have in the Koran: 'They slew Him not, and they crucified Him not; they had only His likeness.' Jesus foretold the coming of another; He was not the one indicated, but his predecessor: our Prophet, Mohammed, was the one indicated, and there is no doubt that the one indicated is greater than He who indicates him. Thus it is evident that Mohammed was greater than Jesus—they were not even of equal rank—and whoever thinks the reverse, is an infidel, and gives the lie to the revelations of God. Both Mohammed and Jesus were given miracles: to Jesus, the raising of the dead; healing sickness beyond the power of a physician; knowledge of the unseen, etc.; but it was by the help of the seal (last) of the prophets—who, without doubt, was our Mohammed. At the Day of Judgment, after other prophets

have been asked to intercede, and have each definitely refused (Jesus being among the number), the prophet Mohammed will be asked, and will consent to intercede, and his intercession will be accepted. When I grasp all these proofs, all imagination that Jesus was the Son of God is put far from me! Jesus was merely a preacher of the coming of Mohammed and his religion. At the last day, He will return to this world, become a Moslem, and enter into the bond of marriage."²³

(3) Moslem Belief Concerning the Prophet of Islam

(a) *Doctrine of the Koran*

In this section of our investigation we see clearly the great influence of the "Pillar of Tradition." The portrait of the prophet as given in the Koran, has been so "touched up," and highly colored, that we hardly recognize the picture as given in Islam to-day. In the Koran, Mohammed is thoroughly human, and very liable to err; he is accounted a 'prophet,' but himself a sinner needing mercy and forgiveness. He is bidden again and again, "Ask pardon for thy sin." At the close of life we are told he prayed: "Lord grant me pardon—pardon."²⁴ Concerning any of the so-called miracles of Mohammed—a number greater than expected in the light of the Koran's denial—the first "pillar," and classic of Islam, is absolutely silent! "Mohammed claimed that his message was for all men, and was never to be superseded. It was necessary, therefore, that he should work miracles in order to substantiate this lofty claim. Otherwise his claim could not be proved true, since he uttered no prophecies. We naturally therefore inquire what miracles he wrought. Here the Koran itself gives us a very clear, and concise answer: "He wrought none."²⁵ One of the most clear passages is the following: "Nothing hindered Us from

sending thee with the power of working miracles, except that the people of old treated them as lies." (Rodwell's edition.) We do not propose to touch upon the personal character of Islam's great prophet, the reason for this being wise counsel given recently. It might be well if we all made a mental note of the advice, and whether in literature, or preaching, or where necessary, in discussion, carefully observed the injunction, "The character of the Prophet should not be attacked; if you do, you will lose your chance of getting them to listen to the love of Christ, and His redeeming power."²⁶ The above caution from one who formerly was within the ranks of Islam, tho now, thank God, he is preaching the Gospel, should be of real help to those just encountering this faith from Arabia for the first time. In closing this section of investigation concerning the Prophet of Islam, a careful study of the Koran and the portrait it gives of him will enable the Christian to fully endorse the words of a Moslem writer at Cairo (they apply alike to founder and system), "Christianity opposes, Islam follows, the current of human nature."²⁷

(b) *Doctrine of Islam concerning its Prophet*

While the Koran has shown him to be very human, tradition has succeeded in presenting the Prophet in an altogether different light. "To the Moslem of to-day, he is sinless, and almost divine. He is now, because of the traditional halo which surrounds him, considered to have had a pre-existence before Creation; to have been perfectly sinless, and to be the only powerful Intercessor on the Day of Judgment." In addition to the title "Apostle of God," the Prophet has 201 other names and titles of honor by which he is known among the faithful. He dwells (Islam affirms) in the highest heaven; he holds the keys of

salvation, and is the sole hope of the dying. Many other prophets have been sent by God to this world: Islam claims to reverence them all, but Mohammed, "the seal of the prophets," supersedes all, supplants all in the hearts and lives of his followers. Among his titles are the following: "Light of God"—"Peace of the World"—"Glory of the Ages"—"First of all Creatures." Favored by the Almighty (says the Moslem) above all creatures, several degrees above Jesus in honor and station, "The name of the Prophet is never uttered or written without the addition of a prayer; it is the all-powerful name of the living, the pillow of the sick, the last word of the dying, and the name above every name to the devout Moslem."²⁸ "There is the terrible difficulty in facing Islam," says Professor Margoliouth, "it represents itself as an advance on the Christian system."

(c) *Definite Statements concerning the Prophet by Chinese Mullahs*

"*The tidings to his mother prior to the Prophet's birth; the glory manifested at his birth; the wonderful effects of his birth; his marvelous body—so fragrant that even the brute creation was aware of it; his miracles; and the miraculous effects of his death* (when the idols fell from their thrones all over the world)—these alone are sufficient to prove the superiority of Mohammed over Christ." Another summarizes as follows: "The Prophet (Mohammed), predicted by Jesus, having a vast, and world-wide mission; his general intercession for mankind (all partaking of a measure of blessing through it); the fact that his religion rescinds all other religions; his possessing many names; his pre-existence before Creation; the association by the Almighty of the Prophet's name with His own, in the profession of the creed, in the call to prayer, in the profession of the faith, in the declaration of the

Unity, and in the act of prayer; and the further honor, that the Almighty joins obedience to Mohammed with obedience to Himself; and being blest by God and the angels; together with his religion being declared to be perfect—all this, and much more that might be brought forward, shows the superiority of Mohammed over Jesus Christ. Mohammed is the very essence of existing things, the commencement of all being, and the choicest of all former existences."

"The light of Mohammed in the forehead of Adam was the cause of the angels bowing down to him. Mohammed neither did wrong, nor was ignorant, nor sinned in what he did. The fact is, the excellence of Mohammed surpasses all utterance, as also does the Power of God. By faith in him (Mohammed) there is atonement for sin, forgiveness of iniquities, well-being in this world and in the next. Of a truth, the religion of the Jews and the Christians is vain, but the religion of Mohammed—that is guidance. The writer of El-Tabseer has said there are six things that surpass all utterance:

1. The Power of God Most High.
2. The excellence of Mohammed, on whom be peace.
3. The calamitous end of this world: may God preserve us from it.
4. The terrors of the Resurrection: may God free us from them.
5. The blessedness of Heaven: may God grant it to us.
6. The torments of the Fire: may God preserve us from them.

"As for Mohammed, the Chosen One, he is the Light of the World, and the Koran is the candle pointing to him."

Concluding Word

As we close this brief examination into the Islamic belief concerning the Arabian Prophet, the Holy Scriptures, and the Lord Jesus Christ—"The True Light, which lighteth every man that cometh into the world"—may the

thought of these millions of long-neglected Chinese Moslems lead each one who reads these lines to a prayerful re-consideration of this whole subject, and a determination to spare more than a few crumbs for this spiritually needy multitude. The settlements of Moslems are very far-reaching, and frequently the people are quite out of touch with existing missionary influence. While undeniably open to receive the messengers of the Gospel, and, as in cases personally known, asking for workers who can meet them on their own ground in order to discuss the great truths of religion; is it still actually a fact that not one missionary throughout the whole of China proper has yet been set apart to make Jesus Christ known to them? Last year this was an unchallenged statement, shall it be so in 1914? The work demands special attention, definite workers—native and foreign—a new literature containing "the Truth in Moslem mold," and, above all, very much earnest prayer. The great spiritual need emphasized in the foregoing "Definite Statements by Chinese Mullahs," can only be met through the Gospel.

"In no other is the great salvation to be found; for, in fact, there is no second name under heaven that has been given among men through which we are to be saved." (Weymouth's translation.)

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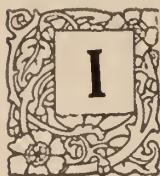
The quotations—sometimes condensed—are mainly from the following books:
 1 "Islam—A Challenge to Faith" (Zwemer);
 2 "The Koran" (Sir William Muir, LL.D.);
 3 "Balance of Truth," revised edition (Tisdall);
 4 "Lucknow Conference Report";
 5 "The Reproach of Islam" (Gairdner);
 6 "Islam in China" (Broomhall);
 7 "The Koran" (Rodwell);
 8 "The Moslem World," quarterly.
 The quotations from Chinese Mullahs were not those "spoken in haste," but written at their leisure in nearly all cases.
 9 "Lucknow Echoes," 10 Broomhall, 11 Dr. Karl Meinhof, 12 Zwemer, 13 Rodwell, 14 Tisdall, 15 Gairdner, 16 Chinese student of Arabic, 17 Muir, 18 Rodwell,
 19 Gairdner, 20 Koelle, 21 Muir's translation, 22 "Balance of Truth," 23 Summary by two ex-Moslem converts in Egypt, 24 Zwemer, 25 Zwemer, 26 "Crusaders" (Rice), 27 Much condensed statement by two Chinese Mullahs, 28 Muir, 29 Tisdall, 30 Vide "Lucknow Reports," 31 Quoted by Gairdner, 32 Zwemer.

Mexico's Long Struggle for Freedom

THE ROMAN CATHOLIC CHURCH VERSUS THE PEOPLE*

BY MANUEL SARABIA

EDITOR'S NOTE.—Much has been written from the standpoint of outsiders concerning disturbed conditions in Mexico, but articles representing the Mexican people are not so common. We, therefore, take pleasure in offering to our readers this illuminating account by a young Mexican of the fundamental issues at stake. The writer, Mr. Sarabia, has suffered many persecutions in his long struggle for the freedom of his country. In 1903, when only nineteen years old, he was imprisoned for a year because he called Diaz a dictator. Being an exile here he was arrested in Douglas, Ariz., and kidnapped by Mexican officials in connivance with the American authorities, who took him across the border into Mexico. This caused an uproar in the South, and President Roosevelt was led to make official representations to Mexico to have him returned. Mr. Sarabia was returned, but a few months later he was imprisoned in California for nearly a year at the instance of Diaz. When he was an editor in Tucson, Ariz., the agents of Diaz destroyed his printing-plant. Only last year Mr. Sarabia was an editor in Mexico City, but he was arrested for writing against a feudal lord, and at the first opportunity he left Mexico to come to this country again as a political refugee.



If the American people knew the elemental history of Mexico from the day of the Spanish conquest to the present time, they would be greatly surprised at the marvelous perseverance of the Mexican Indian races that have been incessantly struggling, through centuries, to regain the freedom they enjoyed before the conquerors enslaved them. If the American people knew the wonderful history Mexico has, full of dramatic events in which thousands of patriots have sacrificed their lives for the liberties of the people, then Mexico would have nothing to fear from the United States, because the people of this country have a great conception of and regard for the human liberties.

Montezuma, who was emperor of Mexico when Cortez and his soldiers landed at Vera Cruz, was the first victim of treachery and greed of the Spanish conquerors. Spain sent to Mexico the worst she had: soldiers,

adventurers and priests. They looted the country and enslaved her people. The priests did something else, they established the inquisition in which many thousands were tortured to death as "heretics."

Hidalgo, a learned Mexican priest, the Washington of Mexico, gave the word for the liberation of the people from Spain in 1810. When captured a year later, the Church degraded him, and afterward he was shot as a "traitor." Morelos, another priest and the greatest fighter for independence, fought the enemy with great success for a number of years, but finally he was captured in 1815. The Church declared that "he was an unconfessed heretic, an abettor of heretics and a disturber of the ecclesiastic hierarchy; a profaner of the holy sacraments; a traitor to God, to the King and to the Pope." He was shot as a "traitor."

Guerrero, another priest and a great warrior for independence, fought the Spaniards during fifteen years. When this patriot became president of the

* From *The Congregationalist*.

Mexican Republic in 1829, his first act was to abolish chattel slavery, but at the same time he stated that "if official favor was withheld from any form of faith other than the Catholic, this by no means implied that the holding of another form of faith constituted an offense in the eyes of the law." The Church objected, causing the overthrow of Guerrero, who later was executed as a "traitor."

Maximilian and the French Intervention

With the French intervention in 1863, the Church, which for many years had strived to re-establish the monarchy, thought the time had come to see its efforts succeed. A Governing Junta was appointed, consisting of the archbishop, head of the Church, and two generals; this Junta sent a committee to Austria to offer the throne to Maximilian, who accepted only, it was reported, "for the happiness of Mexico." But this time there was in the presidency of the country a man of great character, Benito Juarez, who fought the traitors and the invaders with admirable courage, until Maximilian and his generals were captured and executed in 1867.

The Church, up to that time, had proved the worst hindrance toward the economic and political freedom of the people, therefore, Juarez enacted his famous "reform laws" in which he declared "the immediate suppression of all monasteries and convents and the immediate and complete confiscation of all church property to the use of the nation." Also "the subdivision of the great Church estates into small farms to be assigned to the toilers of the soil."

Juarez made the separation of the Church and State and broke the power of the former. Later, however, under the rule of Porfirio Diaz, the Church acquired again its old privileges and dominion upon the people. It was a

party in the overthrow of Madero and it has been a warm supporter of Huerta.

Diaz Responsible for the Present Revolution

Porfirio Diaz, who was in power thirty years and now is enjoying life in France with his spoils, is responsible for the present state of affairs in Mexico. Diaz became president in 1877 through a revolt. By that time the people, exhausted with so many civil and foreign wars, fell into a relaxation that permitted Diaz to get a strong hold of the reins of the government.

Diaz was a dictator, he appointed all officials from the ministers down, being always careful, however, to show that his was a "constitutional" government. The executive bills were never passed without the approval of both Houses of Congress, altho the way in which the representatives should vote was sent with the bills. To keep foreigners pleased, Diaz gave them innumerable and valuable concessions.

There were several Indian revolts, but Diaz crushed them out without mercy. "Take no prisoners," was his watchword. Only two Indian races of those who refused to give up their lands peacefully he was never able to put entirely out of existence or pacify, the Yaquis and the Mayas.

Mexican and foreign capitalists progressed finely under Diaz. They were allowed to contract labor with false and evil pretenses; to make slaves of the wretched Indians, to force them for life into bondage and to work them relentlessly to death.

Slavery at the Doors of the United States

The way in which laborers are contracted in Mexico is cunning. A pile of pesos is placed on a table in a room where the workers are brought by the contracting labor agents. The men are

offered some money in advance, good wages and free transportation if they will only sign a contract for work which provides that the peons must return the sum advanced to them when their contracts run out. This they are never able to do. Of course, according to the contracts, which the peons have to sign with a cross before witnesses, because they do not know how to read and write, they go to work on the plantations of their free-will and not as slaves but as peons, which amounts to the same thing. The peons seldom attempt to escape, because if they are caught severe punishments are inflicted upon them.

Diaz was lavish in land concessions. To accomplish this he dispossessed many thousands of small landed proprietors. He issued a law declaring unappropriated all the lands whose holders could not produce legal titles. The Indians who were in possession of the communal lands given to the town by the Spanish Crown, had not written titles, but the common knowledge of their right to the soil made good their ownership.

The Indians who thus lost their patrimony had no resource but to go to increase the army of slaves in the plantations. Others remained at home only to be exploited by the new owners of their former lands.

This was the condition of the Mexican people when Francisco Madero won the revolution that forced Diaz into exile.

Madero Disappoints the People

Everybody knows what happened in that period. Francisco de la Barra was made president *ad interim*; elections were held six months later and Madero was unanimously elected president. For some time he was the idol of the people, but soon he disappointed the masses by taking into his confidence the old enemies of the people. He

placed in some important appointments two or three conspicuous men of the Científico Party. This "party" was composed of a few wealthy men whose leader was Limantour, financial secretary under Diaz. These men ran the country; they were the brains while Diaz was the hand, a brutal iron hand that fulfilled their desires.

Almost a year had gone by, and the Indians still were waiting the solemn promise of immediate restitution of their lands. Committees were appointed to confer with the president. The only reply they received was that the agrarian question was very delicate. "Serious studies had to be made to reach a satisfactory conclusion," Madero argued. The Indians could not and did not understand this new philosophy. They expected and they demanded the immediate restitution of their lands. Once they were convinced they were not going to get them they took up arms against Madero. Emiliano Zapato and his army of disappointed followers were the initiators of Madero's downfall. As soon as Madero began to fight the Zapatistas, his unpopularity spread rapidly until it reached its climax shortly before the Huerta-Diaz *coup d'état*.

Madero was not a despot. He was simply a weak man who meant well but had not the courage to act. The "científicos" and clericals took advantage of his weakness; they attacked him more vilely than any ruler has ever been attacked. His weakness did an incalculable harm to Mexico; it brought about not only the second rebellion of the Indians in the South, but also the treachery of Huerta and Blanquet.

An Orgy of Blood

Huerta and his allies agreed upon the first day of the "tragic week" in the city of Mexico, to change bullets and cannon balls with the holders of the citadel, to deceive Madero while

they were preparing their murderous plot against him. This terrible farce cost Mexico dearly. Many fine buildings were destroyed and over one thousand innocent people were killed. The dead lay on the streets for several days, and afterward, without identifications, the corpses were burned in the public thoroughfares.

The "victors" of that famous "tragic week" became intoxicated with their triumph and we know how they treated their foes. Gustavo Madero, for the crime of being a brother of the president, was tortured and shot like a mad dog. Many others were assassinated in those orgies of blood. The streets were filled with soldiers, machine guns and cannons. It was under the unspeakable terror imprest upon the citizens and the deputies that Huerta obtained his recognition as president of Mexico.

Huerta's coming into power was a great calamity for Mexico, as it marked the return of the pretorian revolts. Nevertheless, in a country so opprest and officially corrupted as Mexico, this had to come. As it is, it has the advantage to show clearly how the field is divided; on one side we see the aristocracy, army and Church lined together, fighting for all their privileges, and on the other, the common people trying to break their chains.

Justice Eventually Will Triumph

Some people who make light of the social convulsions think that the Mexicans are fighting for pleasure or because they carry in their veins the fighting spirit. That is wrong. The Mexican people are struggling over a great principle—justice. The corruption and despotism of Diaz's government, as well as the licentiousness of the privileged class went on for

many years until the cup overflowed. Now the people know that the hour of vindication has come.

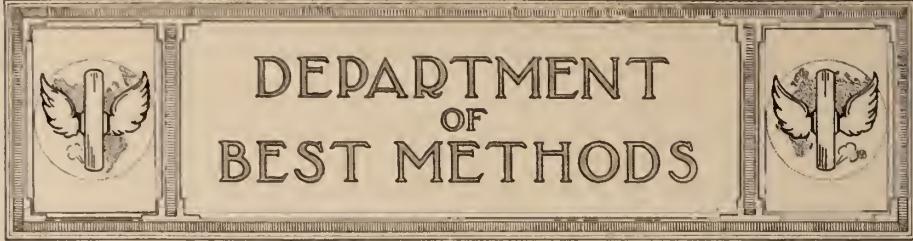
Villa has-confiscated enormous estates, like the twenty million acres of Terrazas, former governor of Chihuahua, and divided them among the poor; thus the main wrong of the people is being satisfied. Carranza is not in sympathy with Villa's radicalism, but Villa, who is nearer to the heart of the people, knows that justice must be done now.

Several times it has been claimed that the rebels commit atrocities. Whence comes the news? It is brought by persons who are interested in prolonging the slavery of the Mexican people. Villa, who has been labeled as a "bandit," is an angel compared with some of the respected governors of the Diaz regime. The war correspondents say that Villa is the first leader of either rebels or federals to take good care of the wounded. That sounds human. On the other hand, Huerta and his generals let their wounded die. In a recent letter from Mexico City a friend tells me: "Many, many wounded have been brought from the North and have been neglected much. Some of them were shut up in a *furgon* (freight car) and forgotten there for ten days, so that those that survived had nothing to eat for many days and some were so thirsty that they drank the liquid that filtered from the dead."

The Mexican revolution is taking an appalling toll of lives, but social iniquities unfortunately always do. The privileged interests never give way an inch unless it is taken from them by force.

A new bright day soon will come for Mexico. Justice at the end will triumph.

"By the value of souls, by the shortness of time, by the greatness of the field, do something definite for Latin America. If we fail, will not these millions rise and ask in the Great Day why we left them without a knowledge of the Great Shepherd?"



DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

THE MISSION STUDY CLASS



HERE are three ways of diffusing missionary information in use at the present time—the missionary meeting, the reading circle, and the study class; and the greatest of these is the study class.

The missionary meeting is, and ever will be, the best agency for reaching large numbers. But the information there given is, almost of necessity, fragmentary and incomplete. And so little in the way of individual effort is called forth that the knowledge gained is likely to be the acquisition of the few who participate rather than of the assembly as a whole.

The reading circle is, in some respects, an improvement on the missionary meeting. But it fails to stimulate individual research, and requires very little exercise of the mental faculties. The knowledge gained is less fragmentary, is rarely a permanent acquisition.

The mission study class stands pre-eminent because it requires systematic study on the part of every member of the class. The quantity of seed sown is not so great as in the missionary meeting, but a large proportion of it bears fruit. It has been called a "factory of missionary workers," and such it has proved times without number.

If your church lacks missionary leaders, try a study class. It is the very best remedy.*

*For a list of the new study books issued this year, see the Best Methods Department in the September number of *THE REVIEW*. Besides these, there are many others of great value and interest that can be used.

THE VALUE OF MISSION STUDY*

BY B. CARTER MILLIKEN, NEW YORK

Educational Secretary of the Presbyterian Board of Foreign Missions

The mission study class differs from all other forms of missionary education in that its work is intensive. Results tend to be permanent because of repeated impressions and thorough assimilation. Correspondence with thousands of leaders and members of study classes during the past eight years has brought in a quantity of testimony which groups itself around three points.

I. MISSION STUDY DEVELOPS CHRISTIAN CHARACTER in the individual student through the following channels:

1. The broadening of life's horizon by bringing into view new places, peoples, and problems. "I have been helped geographically, historically, and spiritually," was the testimony of a young woman who had gotten a vision in her first study class.

2. The realization of the need for prayer, the possibilities latent in prayer, and actual practise in praying. At no point does testimony more strongly converge.

3. An appreciation of the value of Christ in one's life and in the life of the community. In mission study one places one's self, in imagination, in positions where Christ is not known, or at least is not dominant, and the contrast is striking.

4. A stimulus to noble living comes through contact with the great lives of the missionary enterprise presented in

*Condensed from *The Assembly Herald*.

such a way as to reveal their motives and make apparent and attractive their purpose and power.

5. A challenge to Christian service and training in it. Nowhere can there be found a larger opportunity for life-investment than in the missionary enterprise. The mission study class has brought this fact home to thousands who have seen the vision and followed it.

II. MISSION STUDY IS A TONIC TO THE LOCAL CHURCH. There is abundant testimony to prove this. Many classes have resulted in the formation of missionary societies and Bible classes. Best of all, the study class has proved itself a training-school for leaders. The opportunity afforded for self-expression develops the habit of activity.

"If ministers could only realize the fine spiritual returns these classes give," writes a pastor, "you could not keep mission study classes out of their churches." Another says, "This year the mission study classes in my church produced leaders for aggressive work in most of our organizations."

III. MISSION STUDY ACHIEVES RESULTS ON THE MISSION FIELD. The question is often asked, "Is the effect of the mission study movement felt on the mission field?" Tho it is difficult to trace to a single influence, gifts of life, or service, or money, the answer is, emphatically, "Yes."

"Seven years of consecutive study and four members of the class now on the field," one leader reports. "A member of our class has gone to India, and we have aroused the church to underwrite her support," says another.

A record of the mission study classes the writer has been privileged to lead shows that scores of the members have been led, first, to dedicate their lives to the service of God, and then to ask, "Where?" Some have entered the ministry; others are engaged in social service; others are at work in distinctively home mission fields. A very consider-

able number have gone to the foreign field.

"I was in mission study classes during the four years of my college course and one winter thereafter," writes one. "It was thus I heard my call. Now that I am on the field it is a comfort to know that others at home are studying."

The mission study class is not intended as a channel for raising funds, yet the writer knows of many gifts that have been given and of churches whose entire financial policy has been made over because some little group came to realize the vital importance of missionary work and to desire for themselves and their churches the largest possible relation to it.

Who shall say what has been accomplished through the prayers of mission study classes? During the sessions and between, the members pray with increasing intelligence and interest for a specific field, station, missionary, or problem. When the Government of China sent out her call for prayer, the Presbyterian Department of Missionary Education communicated it to the leaders of more than 1,500 classes that had studied China the preceding year. Hundreds responded by saying that they had gathered their classes together for prayer or had secured a pledge from their members to pray for China at a given time in their homes.

He who doubts that such praying brings results should note the stress the missionaries lay upon appeals for prayer.

How many mission study classes have been organized in your church? At the very least there should be three—one conducted by the Brotherhood or Men's Bible-class, one by the Woman's Society, and another by the Young People.

—*The Missionary Survey.*

A SECRETARY OF MISSION STUDY

Every church should have, as one of its regular officers, a secretary of mission study—some wise and capable missionary

advocate, man or woman—whose duty it is to promote the formation of mission study classes and assist them in their work. Where this has been tried with the right sort of a secretary it has proved very helpful.

"The Woman's Missionary Society of the First Presbyterian Church, Boulder, Colorado, has had a secretary of mission study as one of its officers for nine years," says *Woman's Work*. "For the first three years, about three months before a new text-book was taken up in the society, a mission study class was held, composed of the program committee and the leaders of the twelve meetings for the coming year. The fourth year the field was enlarged, and ten classes were held among the members of the Woman's Society, with 127 enrolled. Two classes were also conducted for the young women of the Westminster Guild. In 1912 there were eight classes in the Woman's Society, with 132 enrolled and six in the Westminster Guild with 136—a total of fourteen classes with an enrollment of 268.

"The work is now carried on with a most accurate system. The town is divided into four districts, each of which is thoroughly canvassed, and a preliminary meeting is held, to which are invited all women who are members of the church, whether members of the missionary society or not, and outsiders whose interest is enlisted. This gathering is made as attractive as possible, with refreshments and a social time. Before its close announcement is made of the opening of the study classes the next week, with a short talk on the benefits of mission study, and the distribution of some attractive leaflets to those who have never attended a class. No effort is made to minimize the work involved, but its rewards are strongly emphasized.

"The leaders of the classes are chosen, if possible, before the summer-school held under the auspices of the Woman's Boards at Boulder each year, in order

that they may have the advantages of the normal training given there."

QUALIFICATIONS FOR LEADERSHIP

BY T. H. P. SAILER, PH.D., NEW YORK, N. Y.
Professor of Missions, Teachers' College, Columbia University

In planning for a mission study class the first and most important step is to secure the right sort of leader. The study class is largely what the leader makes it. Success depends on the prayer, pains, and ability that the leader invests. Some seem to think that inserting missionary lessons in the Sunday-school curriculum or taking up a text-book for a series of missionary meetings is all that is necessary for missionary education. But if these lessons are taught, or these meetings led, by persons without missionary knowledge or passion, we can not hope for large results. The qualifications most needed by leaders of mission study classes are as follows:

1. *A vision of the needs and possibilities of the work.*—This vision will grow with study and experience, but there must be enough in the first place to create the enthusiasm, faith, and perseverance necessary to keep moving. The spirit of the leader will be reflected in the class. If the leader is not gript by the subject, it is vain to expect the class to be. If the leader has no faith to look for results, they are not likely to be realized. If for the sake of the vision the leader is not willing to *hang on through apparent failure*, the best things can not be accomplished.

No one who has not followed the gleam, even when it seemed faint, knows the possibilities of this work. Over fifteen years ago the writer led a small class in Philadelphia. It was poorly planned and poorly executed, measured by present standards, and it languished from the start. At the third or fourth session only one member was present, and the class adjourned *sine die*. Such an experience was discouraging both to

the leader and to the solitary member. But in mission study the only way is to take cheerfully the bumps that come, and push on. The next year the leader took another class and the surviving member came again. In the years that have elapsed that one member has led fifty-six classes and has incited many others to lead, and it is safe to say that the vision she followed then has become more splendid and compelling every year.

The size of a class does not measure its possibilities for good. The rewards are for those who, back of discouraging appearances, can discern the need that makes the most strenuous efforts seem slight and the possibilities of every effort seem hopeful.

2. Definiteness of Aims.—The longer one leads the more his aims should multiply and deepen. Every new result achieved is a challenge to try for it again and make it a continual achievement. The awakening of interest in a member creates the aim to arouse every uninterested member; the inciting of another leader creates the aim to multiply leaders; the securing of a volunteer creates the aim to win many recruits for the great enterprise.

The ultimate aim of mission study is the actual accomplishment of the work of foreign missions, but every means that leads to this becomes in turn an aim. Volunteers, money, and prayers are demanded by the missionary enterprise. To secure these there must be deep interest. To arouse this interest facts must be brought home in the most telling way. To do this there must be effective teaching. The prayer cycle for leaders published by the Presbyterian Department of Missionary Education, 156 Fifth Avenue, New York, sample copies of which are sent free upon request, helps one to appreciate the aims that should be most clearly kept in mind.

3. Command of Time Necessary for Intellectual and Spiritual Preparation.—In proportion as the aims of mission

study become more serious and important the time demanded for realizing them will increase. The writer finds that the longer he leads the longer it takes him to prepare. The mission study class is not a labor-saving device. It is an instrument that plows deep when it has the motor power that it needs. The surest way to kill it is to intrust it to some person, however able, prominent or popular, who has not the time for unhurried preparation. It is a spurious brand of consecration that brings to this work fluency, charming manners, and devoutly worded prayers, but neglects the careful planning of details that makes for success.

4. The Ability to Lead Others to Think and to Express Themselves.—This can be improved by study and practise, but there must be a certain amount of native teaching talent to begin with. Some persons were never intended to be teachers, and these should avoid the leadership of mission study classes. Yet many whose teaching ability is far from ideal may succeed with the aid of vision, definite aims, and ample time for preparation.

The all-important thing is the *response* of the member. A few suggestions for getting this are as follows:

First, become interested in what is going on in the minds of the class. The leader who is entirely absorbed in what he has prepared is not likely to draw out a discussion.

Second, appeal to opinion rather than to memory. Ask the members what they think rather than what the author of the text-book thinks. Put questions on which a difference of opinion is possible, and put them in such a way as to keep the *pro* and *contra* arguments evenly balanced. Present difficulties and problems of missionary work, but in such a way as to stir up deeper insight and sympathy.

Third, play devil's advocate occasionally, and argue for some position you

wish the class to attack. But never permit them to argue for some position you do not wish them to hold. If the leader impersonates a skeptic, and the members impersonate missionary enthusiasts trying to convince him, they are much more likely to become enthusiasts than if they impersonated skeptics trying to resist the arguments of the leader. Such an impersonation should be followed by a summing up of the positive missionary arguments in the strongest possible way.

Fourth, think out clearly, in advance, the conclusions you wish to reach. For lack of this, discussions may drift and become desultory.

All of the qualifications necessary for a mission study class leader will grow by exercise. Many persons who seem to lack them may develop them. None can develop them without great personal profit and great usefulness to the kingdom of God. Let us covet earnestly these best gifts.

FOLLOWING WORK WITH PRAYER

To the foregoing the Best Methods Editor wishes to add a word about the deep personal interest Doctor Sailer takes in the members of his classes and the way in which he follows up his work with prayer. It is this, no less than his remarkable ability as a teacher and leader that has given his work such deep and abiding results. Probably no one person has accomplished so much for mission study, directly and indirectly, as he. As a rule the members of his classes go out to teach other classes, and many members of these in turn become leaders of classes of their own—his grandchildren, he jokingly calls the third series.

One evening in a quiet talk on the porch at Silver Bay, he unconsciously gave a glimpse of his follow-up work with his classes. After telling of the remarkable results achieved by four leaders of mission study classes in the

Philadelphia Christian Endeavor Union—public-school teachers who had all at some time been members of his classes—he said, "I have prayed for these women by name every day for years."

No wonder they have been able to make such remarkable records! One (the "solitary member" of his first Philadelphia class) has, as already stated, taught 56 classes, some normal, some junior, some adult; another has led between 50 and 60 in ten years; a third has kept no record, but has been at work eight years and taught nine classes last winter; a fourth has the banner record of 75 classes in twelve years.

"These four have probably led more mission study classes than any other four persons in the world," says Doctor Sailer, "and their work has been fine. Nothing interferes with it. Miss K—(the 'solitary member') thinks nothing of going five miles across the city in the evening to lead a class and the others are equally faithful."

Two of the four were at Silver Bay in July preparing for their winter's work. So quiet and unassuming were they that few knew anything about the remarkable work they had accomplished.

"Do you know," the Best Methods Editor asked one of them, "that Doctor Sailer has prayed for you every day by name since you first entered his study class?"

"O yes," she replied, "I have known it all the time. We are always pleased when Doctor Sailer speaks so kindly of our work, but I don't believe he realizes that it is but the outcome of his own. He began it and has been our help and inspiration all the way."

CHRISTIAN ENDEAVOR MISSION STUDY

One of the broadest fields for mission study is that afforded by Young People's Societies. In many cities it

is being pushed with great vigor*. Nowhere has a larger or better work been done along this line than in the Philadelphia Christian Endeavor Union. Between the months of September, 1913, and April, 1914, no less than 89 mission study classes were held under the auspices of the missionary committee of the Union.

The mission study campaign is inaugurated each year by a conference held in some centrally located church early in the fall, to which about 150 picked workers are invited. These include the members of the central missionary committee of the Union, the missionary committees of the seven branches into which it is divided, delegates to Silver Bay, former leaders of study classes, the advisory board of the Union, and a few special guests. There are two sessions, one in the afternoon, the other in the evening, with tea in between served by the Endeavorers of the entertaining church. The tea is not an elaborate affair, and payment is always made for it.

In addition to instructions in regard to the mission study campaign, announcement is always made at this gathering, of the reading contest conducted by the Union from October 15 to March 15 for the purpose of stimulating interest in missionary books.

Immediately following the conference the normal study classes begin, one or more being held in each of the seven branches of the Union. An effort is made to get people to attend these classes who are well qualified to lead classes in their own churches afterward, but no promises to do this are exacted from any one. Following the normal classes come the classes in the individual societies. In many cases these are started at once, the normal classes keeping only a week or two in advance.

The program for this year is as follows:

ANNUAL CONFERENCE
OF THE
MISSIONARY COMMITTEES
PHILADELPHIA C. E. UNION
TRINITY REFORMED CHURCH
September 26, 1914

- | |
|---|
| 4.00-4.30—Reception. |
| 4.30-5.15—Christian Endeavor Meeting.
Topic: "Prayer and Missions." |
| 5.15-6.00—Address: Robert E. Speer. |
| 6.00-6.30—Literature Table. |
| 6.30-7.30—Tea. |
| 7.45-8.00—Devotional Service. |
| 8.00-8.45—Mission Study Classes:
"The Social Aspect of Foreign Mis-
sions." |
| "The New Home Missions." |
| "Immigrant Forces." |
| Junior Superintendents. |
| 8.45-9.00—Book Reviews:
"Judson the Pioneer," |
| "The Dragon and the Cross." |
| "Uncle Sam." |
| 9.00-9.30—Address: Sam Higinbottom,
of India. |

A PLAN FOR BUSY PEOPLE

The Home Mission Monthly tells of a very successful home mission study class with "The Land of the Totem" as a text-book, which was recently held in Broken Bow, Nebraska. "The class meets at 6 p. m.," said the local daily paper in describing it, "lunches together, and then takes up the lesson, interfering neither with the day's work nor the evening's engagements." To which the pastor adds, "This is how we have an excellent study class from among busy people. The meal is simple, but plenty, and so popular we have more invitations than we have lessons."

This is a plan that is proving successful among busy people in other parts of the country also. Last winter it was tried by the Christian Endeavor Society of the First Presbyterian Church of Schenectady, N. Y., with "Immigrant Forces" as the text-book and Mr. W. A. Holland, Jr., as leader. Almost all the members of the class were employed in some way—as teachers, stenographers,

*An account of the fine work done in mission study by the New York C. E. Union will be found in *THE MISSIONARY REVIEW OF THE WORLD*, February, 1904, pages 127-8.

clerks, etc.—and came directly from their work to the church where they took supper together, the meal being provided in turn by little groups of the members.

The plan proved so helpful and was so enjoyable that at the close, the class prevailed upon their leader to take them through another course after the beginning of the new year. "The World Work of the Presbyterian Church" was chosen as the text-book and the same general plan was followed—supper first and mission study afterward.

A pleasant feature of this second class was the presence at each session of one or two specially invited guests, some being older members of the church; others, missionary enthusiasts from outside. Among the former were the pastor and his wife; among the latter, the Best Methods Editor.

The supper was spread on a long table in one corner of the kitchen, a large and beautiful room with perfect equipment recently added to the church. It was a very merry meal, with no books in evidence and hardly a word about mission study. The leader, quite a young man, took his place at the head of the table as host, and a simple, but delicious two-course supper was daintily served. At the close, no sooner were the dishes removed than text-books, notebooks, pencils and great piles of reference literature made their appearance on the table, having been brought up from beneath where they had been stored during the meal.

The merry mood of the little company at once gave place to one of serious, tho' very enjoyable study, and during the hour which followed some fine work was done both by the leader and the members of the class. The interest and intelligence displayed were of a high order, and as the Best Methods Editor noted the spirit of earnestness that

pervaded the whole, she thanked God and took courage.

In Detroit a few years ago a plan was tried in the Young Men's Christian Association with Bible study that would prove just as good for mission study. Every Monday evening for a period of eight or ten weeks a group of business men from the different churches took supper together in the Y.M.C.A. restaurant and then met for the study of the book of John under the leadership of Doctor Boyd, then pastor of the First Presbyterian Church. The supper was inexpensive and the men had nothing to do with preparing it, making it possible for even the busiest of them to participate. Coming directly from business and being dismissed promptly at an early hour (the supper began at six and the study ended at seven fifteen) it did not interfere with the evening's engagements and gave the Christian men of the city a delightful opportunity for social fellowship as well as for serious study. It proved so successful that it was repeated the following year.

Any group of men, from one church or many, would find this plan an excellent one for mission study.

MISSION STUDY*

The Key to the Situation

Will

—	<i>Dispel Ignorance</i> <i>Remove Prejudice</i> <i>Overcome Indifference</i> <i>Arouse Interest</i> <i>Promote Investigation</i> <i>Stimulate Prayer</i> <i>Encourage Benevolence</i> <i>Provide Missionaries</i>
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WHY NOT USE IT?

* Adapted from "Trull's Missionary Methods for Sabbath-school Workers," by The Woman's Missionary Magazine.

WORLD-WIDE MISSIONARY NEWS

MOSLEM LANDS

The Value of Missions

THE statement made by Sir William Ramsay that "the missionaries have done far more toward regenerating the Ottoman Empire than all the Ambassadors of Europe" is one worth remembering in view of the ignorant denunciation of missions which now and again finds prominence in the public press. Where the Spirit of the Lord is, there is liberty, whether in Turkey or Timbuctu. There is no place into which the Gospel of Christ has penetrated in which there has not been moral and spiritual uplift.

Pilgrims to Mecca

A DISPATCH from Constantinople gives a summary of a Turkish Government report on the number of pilgrims who visit the great Mohammedan shrines at Mecca and Medina by way of ports on the Red Sea. It does not cover the pilgrims who go by other routes—many more, doubtless, than go through Red Sea ports.

The total number of pilgrims arriving by sea was 83,995 of whom 83,295 came to Jeddah, 688 to Yambo, and 12 to El-Wedj. One hundred and ninety-eight vessels were engaged in carrying pilgrims, and of these 134 were under the British flag, 22 Russian, 13 Dutch, and 29 Ottoman. The largest number of these pilgrims came from the Far East, which includes India, the Malay Archipelago, Sumatra, Java, and Japan, the total being 39,850. From the Arabian and African coasts of the Red Sea there were 22,108. From cities or points on the Mediterranean the

number was 6,471. The three Russian ports of Sebastopol, Odessa, and Novorossisk make up a total of 10,473. The fact that 44,671 had to be subjected to quarantine and other sanitary measures clearly indicates the importance of this travel to many parts of the world from the point of view of general health.

Turkish Women

THE daily papers of Constantinople were recently ordered to publish the following communication from the Commandant of the city:

"Whereas Moslem women are forbidden to go in public places in costumes unbecoming with reference to Moslem morals and national custom, those who infringe this regulation will be arrested by the detective agents, and will be severely punished according to the laws."

Once more the veil is emphatically made obligatory, and any change in Moslem customs regarding women's dress is strictly forbidden. But how long can this sort of thing be enforced? How long will it be before the Government sees that such treatment of its women is the very worst possible step for the future of the Turkish race? The veil is before the face of the Moslem woman because another veil is over the intellect and heart of her liege lord and master. To tyrannize thus over the mothers of their children, and cow them into submission to such degradation by threats of severe punishment, is to prevent the legitimate development of maternal love and family affection in the heart of the rising generation, and to dwarf the moral advancement of the people.—*The Orient.*

Persian Moslems Ask for Christian School

REV. AND MRS. C. A. DOUGLASS of Teheran, Persia, report, after a recent itinerating trip, that the entire city of Kashan is ripe for mission effort. There is not so much desire for religion, but for the benefits that the Christians bring with them. These, however, the Moslems are ready to stand their share of paying for. The governor was very anxious that the missionaries start a school in Kashan during his administration, while the chief of customs was an ex-pupil of the Teheran school, and, therefore, very friendly. One of the leading merchants declared that he was ready to write a petition to the American missionaries pledging the support of all of the chief men of the city to any educational work that might be started. But the ecclesiastics were friendliest of all, and, as an indication of their liberal spirit, strangers are permitted to inspect the largest and most important mosque in the town. Mr. and Mrs. Douglass were conducted through the sacred precincts by the mujtehid himself.

German Lutherans in Persia

IN connection with the Hermansburger Mission, a Society for Lutheran Missions in Persia was formed in the beginning of last year, which is to take over the work conducted until now by native preachers, supervised by the above mission. Mr. Bachimot, who pursued theological studies in Goettingen and in Metz, is the first missionary of the new society.—*Der Missions und Heidenbote*.

A Holy Moslem Town Occupied

ENTERING the city of Meshed, Persia, the Presbyterian Mission has invaded for the first time with the Christian message the great province of Khorasan, where there has until now been no proclamation of the Gospel. This prov-

ince, which occupies the northeast corner of the kingdom bordering on trans-Caspian Russia and Afghanistan, is as large as the empire of Germany, and contains a population of near 2,000,000 souls. Meshed, the chief city of Khorasan, contains the shrine which is one of the most sacred places in the Moslem world, and it is, therefore, important that the work there, once begun, should be carried on in an effective fashion. The East Persian mission, in its recent annual meeting, appealed to the board in New York to authorize the establishment of a hospital in that city, with a staff of a man and a woman physician and a trained nurse. A married minister is also needed to strengthen Mr. Esselstyn's hands in his evangelistic work in the city. Two other physicians and two other ministers are requested who may occupy certain outlying cities of the province. This proposition involves the provision of something like \$100,000 for advance work.

A Christian Preacher in Afghanistan

MERCY AND TRUTH gives an interesting account of Dr. Nasir Al-lah, house surgeon of the Church Missionary Society hospital at Peshawar. "Some thirty years ago, when eight years old, he was carried off by a cattle-raiding party from a valley in Kafiristan. He was taken from one district to another in order to escape the parties sent out by his father to recover him, and was finally taken to Peshawar. Seven years ago he was appointed house surgeon. Early in 1913 a group of patients from Kafiristan, who proved to belong to Nazir Ullah's own valley, were admitted to the hospital. The operations were successful, and the party returned through the Khyber Pass. About a month later another party reached the hospital, and with them Nazir Ullah's brother. When the time came for this second party to re-

turn, they were most anxious that their newly found fellow countryman should accompany them. Accordingly he left Peshawar in April last. It was a perilous undertaking, but for the first time for very many years it was proved possible for a Christian to travel in Afghanistan, openly witnessing for Christ on every opportunity, and yet to escape any actual violence. He returned to Peshawar in August after five months' absence."

INDIA

Work for India's Deaf and Dumb

FOURTEEN years ago a school was opened in Palamcottah, South India, for deaf and dumb children, the only missionary effort among the 200,000 deaf of India. About 300 children of every race and creed, from all parts of India, and sent by every missionary society, have passed through the school, and over 100 are studying there now. God has blest the effort, and many have been led into the light and been light-bearers to many dark heathen homes. The Hindus are beginning to realize the good of educating the deaf, and last year asked Government help to enable them to open a school in Madras. The Madras Government gave us the option of doing it. We dared not refuse the offer, and last January opened a small school in Madras; already it is full, with fifteen children, and no more can be taken until we get a larger place. A suitable large building has been offered us for £1,500. Should this be secured, we shall be able to take in all who apply.

First-Fruits of the Katkaris

REV. NICOL MACNICOL of Poona reports in the *Bombay Guardian* an interesting work which has been begun among the Katkaris, a hill-tribe in the Western Ghats. Last October, 16 of them were baptized, and in June another little company received baptism, on both occasions the majority being exception-

ally promising young men. This tribe is said to number 75,000, and they are extremely poor. They gather sticks, as far as the forest regulations permit them, and sell them to their richer Hindu neighbors. They pick fruit and dig for roots, and fish, and go hunting with their bows and arrows. Often when a young man wishes to marry, he will sell his labor for five or six years to a farmer for, perhaps, Rs. 18 and his food, and with that sum he will celebrate the marriage festivities. They are an aboriginal people, and their religion is Animism.

Ongole Mission Growth

THE REV. JAMES M. BAKER of the American Baptist Mission in India sends home a report of his station work at Ongole. Ongole is a town with 13,286 people, of whom 11 per cent. are Christians. Of the 3,839 boys and girls under twenty years, 1,206 attend the Baptist Mission schools. This is 53 per cent. of all in school. Little wonder that the high rank of Ongole educationally is credited to the mission. Outside the city itself the mission has schools in 128 villages. This gives employment to 185 teachers, all of whom have had several years' Bible instruction during their normal course, and 100 of whom have taken the four years' course in the Ramapatam theological seminary. They are, therefore qualified to act as pastors as well as teachers. Last year the mission had in charge 45 thatched and 10 tiled chapels; this year the number is 46 and 16 respectively. These buildings are paid for by the Christians themselves, often with great sacrifice. For example: Madarala is a little hamlet of leather workers, living in doorless mud huts, on two meals of millet daily. The entire group are Christians. They decided to build a chapel with tiled roof "which might be good enough to invite higher caste people to."

A Wonderful Spectacle

SECRETARY STRONG of the American Board, who has been visiting the Far East, reached Madura in southern India when a convention of the Christian Endeavor body was in session. He says: "We were in the mood prepared for surprises, but not such as presently came to us. The sight that met one upon entering the hall that night can not soon be forgotten. There were nearly, if not quite, a thousand persons, the majority in early youth, seated in solid and compact rows on the floors, the men on one side and the women on the other. For nearly three hours they sat in rapt attention as they listened to the various speakers. We faced that great company with a feeling akin to awe at the thought of what it might mean for India when all that young life devoted in loyal service to Christ should come to maturity.

Great Methodist Gains

THE AMERICAN METHODIST MISSION in India baptized 30,000 persons in 1912, and 40,000 in 1913. This was precisely the number of converts won by the mission in the forty years between 1856 and 1896. In one district in 1913, 2,600 persons registered their names as applicants for baptism, who could not be given the necessary instruction, because of the lack of workers. By registering in this way they have the first claim to the teaching preliminary to baptism.

A Unique Missionary Institution

THE first class of eight students graduated from the United Theological College of South India and Ceylon at Bangalore have all been called to positions of usefulness as theological teachers, pastors, and evangelists in the Indian church. The need of an institution such as this is great, for South India and Ceylon contain half the Protestant Christian population of India. There

is need of more forceful and cultured men in the native pastorate who may successfully address their fellow countrymen. Indian Christian scholars, nurtured in the various learnings of the East and West, interpret the practical West to the philosophical East, and will be able to show that the religion of Christ is in accord with the best sentiments of India's best minds. The college is the first example of different missionary societies in India cooperating in theological instruction. Six Foreign Mission Boards, Scotch Presbyterian, English Congregational, Danish Lutheran, English Wesleyan, American Reformed, and American Congregational, have representatives on the college council. Four European professors and one Indian professor constitute the faculty. Buildings at an expense of \$47,000 are being erected. These consist of a college hall with classrooms and library, a hostel for unmarried students, two small bungalows for married students, and a residence for the principal. The sum of \$33,000 has already come from Europe, chiefly from England, for the building fund. The remaining \$14,000 are rightly expected from America.

A Fakir and a Black Band

A HINDU fakir with matted hair and ash-besmeared body, was sitting under a tree in deep meditation. His eyes fell on the leaves of a torn book which some one had tossed away. It was part of the New Testament. He smoothed out the crumpled pages and read the words which brought strange thoughts to his hungry soul—they seemed to take him by the hand and lead him straight to the Father. Then he set out to seek for some one who obeyed the book. He found an Englishman who confessed that he obeyed it. The fakir, delighted, noticed that the Englishman wore a black band on his arm and concluded that this was the distinctive sign of a Christian. So he put

a black band on his own arm, and when people asked who he was, he pointed to the band and told them. Some time later the fakir wandered for the first time into a church and listened to a Christian preacher. At the close he announced that he, too, was a follower of this way, and pointed to the band as a proof. They explained that it was an English sign of the death of some loved one. The fakir mused for a moment; then he answered: "But I read in the book that my Loved One has died, so I shall wear it in memory of Him." Before long, however, he grasped the Gospel of the Resurrection, and when he realized that his Loved One was alive for evermore, a great joy filled his heart.

The Power of the Book

A MAJOR in a native regiment in northwest India writes to a friend: "An old Mohammedan priest, a Persian, comes two or three times a week to read Persian with me. The other day he picked up a Persian New Testament of mine, remarking he had often heard of the book but never seen it. He began turning over the pages, and finally settled down to read it himself. I was busy at a Persian exercise and did not pay any particular attention to what he was doing. Some ten minutes or so later I heard a curious sound, and looking up from my writing saw that tears were streaming down the old man's cheeks.

"It appeared that he had opened the book at Matthew xxvi and read the chapter through, and was profoundly moved by it. He asked whether he might read more, and I presented him with the book. He is leaving this week, so I shall never know whether he continues his study of the Testament, but it is remarkable that the first glance into its pages should have had such an effect on a priest of what is perhaps, without exception, the most intolerant faith in the world."

A Notable Baptism

A MOHAMMEDAN student at Trinity College, Kandy, Ceylon, the son of a family of great wealth and distinction in North India, was baptized on August 10. The Rev. A. G. Frazer says: "This student had heard of the college from a relative who had met some one connected with it, and packed up his traps, and came these two thousand miles to learn English. He came entirely undeveloped in body and soul, but greatly trained in mind." In the report of the college for 1912 it is mentioned that nine adults were baptized in the college chapel, two being old boys. Of these nine, seven were the sons of Buddhist chiefs and managers of temples.

A Woman's College in the Panjab

THE Kinnaird College for Women at Lahore, India, is an outgrowth of the Kinnaird high-school for girls, and a response to a demand of the times. College classes were first opened in October, 1913, with seven in attendance—six Presbyterians and one Anglican. Two college women are in special charge of the work, Miss J. Macdonald, M. A. (Edinburgh), and Miss D. Maya Das, B. A. (Mount Holyoke). This school and college, while immediately under the auspices of the Zenana Bible and Medical Mission of London bears a close relation to the Panjab mission of the American Presbyterian Church, since it receives an annual grant and has a local member of that mission as its honorary secretary. It is hoped that before long this college may be a co-operative institution, financed and governed jointly by several of the Panjab missions in cooperation with the parent society. Four or five Christian high-schools for girls in the Panjab are the natural feeders of such a college, and, besides, there are several non-Christian high-schools for girls under the auspices of the Arya Samaj, the Deva Sa-

maj, and other organizations, which also require college facilities for their young women. The first college for women in the Panjab is thus a Christian college.—*The Continent.*

CHINA

An Educational Fund

PRESIDENT YUAN SHI KAI has issued a mandate ordering the establishment of an educational fund amounting to \$12,000,000, which shall provide 1,200 scholarships for Chinese students at home and abroad, each yielding \$400 annually. The fund will be created by depositing \$3,000,000 annually in the Bank of China. Recent reactionary tendencies in China have caused considerable uneasiness regarding the future of modern education. President Yuan's mandate is taken as evidence that he realizes the necessity of modern education.

Prevention of China's Famines

CHINESE documents dating back 2,500 years prove that floods and famines have regularly visited the great plains of Kiangsu and Anhui provinces, but it is only within the last half century that the western world has learned of the destruction, starvation and death which affects millions of people in China's famine district every few years. Recently the floods have so increased in frequency and the famines in acuteness that now over the whole of this area farmers do not average more than two crops in five years, where, if floods were eliminated, the normal conditions would be two large crops a year. If a great project now under way is carried out these conditions will become a thing of the past. A comprehensive study of the whole subject has been made by Mr. Charles D. Jameson, an expert engineer, sent out by the Red Cross Society, and a corps of assistants supplied by the Chinese Government. His report, providing for the reclamation of

the whole district, has been accepted by the Government, which proposed issuing bonds to the amount of twenty million dollars if the Red Cross Society would execute the work. The Society made the counter proposal to secure a reliable engineering firm, and in May a board of engineers sailed to report upon the feasibility of Mr. Jameson's plan. "The moral results," he says, "will be the elimination of the suffering, starving and degeneration of several millions of people who are now fast becoming beggars and robbers; the turning into producers of millions who are now not only non-producers, but are becoming a menace to the country."—*The Survey.*

A Mission to Ricksha Coolies

AN ever-present figure on the streets of Shanghai, and one that, despite the introduction of street-cars, is essential to the convenience of the public, is the ricksha coolie. Recent official figures put the number of these men in Shanghai during the year at 200,000. Overworked, scantily clad, poorly fed, exposed to all sorts of weather, and in especial danger of accident, these men must appeal to the sympathies of merciful people, and during the past year a special mission for them has been conducted in Shanghai.

The mission premises, a combined meeting-hall and shelter, is open day and night, and the men are encouraged to go to it at any time, if they are ill, destitute, or in need of advice. The Chinese Evangelist and teacher, Mr. Nye, and the caretaker both live on the premises, and are always there to meet the men.

At the nightly meetings in the hall, which have been crowded, in addition to the gospel address, hymns, etc., short, simple instructions regarding daily conduct are given. There is also a Sunday-school for the children of the coolies, attended by about 120 children, chiefly boys, and the teacher visits extensively in

the homes. The work in all its aspects is most encouraging.

Idol-Worship Still Abounds

C. A. LEONARD writes: "A few days ago I was at a big market held at the 'Sea Temple,' six miles from here. There were many thousands present, most of them to sell their produce, and some to worship at the temple. Many times I had seen that big old black image of hideous features, but the images look more like Satan himself when so many are falling before them in worship, and it brings to the heart of one who loves God and hates Satan a feeling of sadness that is hard to describe. We gathered a large number together in the temple court and told them of the true God. Some bought gospels, and others were given tracts that they might take home in written form something of what they had heard. There were several who received the word and said they believed it. I went recently to a big temple known as 'Rest Mountain Temple,' and there saw more heathen worship than at any place I have visited since coming to China. Men and women crowded into the temple by hundreds. Great sacrifices of meat and bread were made to the idol. Paper and incense was constantly being burned, and a flood of smoke ascended to the skies. The ashes were some four feet high, the paper and incense already burned representing great sums of money. The Chinese who worship in this way give much more in money to their heathen gods in proportion to their means than most professing Christians in America give to spread the Gospel of their Lord and Savior."

A Chinese Scholar Comes Into the Light

A PART of the work of the International Reform Bureau in China is sending out news items and articles on current events to the native press. The Chinese assistant in this work is a Confucian scholar and a very able

man. He has not been willing to read the Bible or go to church, but recently on seeing the notice of the "Prophetic Conference," held in Chicago (Feb. 24-27), Rev. E. W. Thwing, the Secretary of the Bureau, wrote a few articles on Jewish prophecy and the wonderful history of the Jews, and their present return to Palestine in such remarkable fulfilment of prophecy. The Chinese writer became deeply interested in the story and wished to take the Bible home and read the prophecies himself. When he read of the prophecy of Christ, his rejection and death, the prophecy of the punishment of the Jews and of their future recall, he saw the great purpose of God unfolded in the Bible, and understood the message. Coming to Mr. Thwing he said: "I believe. My heart has come into the light. Before I was all darkness and confusion. I did not want to read the Bible, now I love it. Altho I have not yet joined the Christian Church, I believe the Word. And I will learn more every day. I thank God. I wish that I had understood before, but I think my light is due to that conference in Chicago, which led to the writing of the article. It is so clear and light in my heart." His face showed a new joy and inspiration. The wonderful words of the ancient prophets contain a message for China to-day. They may lead many of China's scholars to the Savior of whom they spoke.

Another Massacre of Lepers

IT is reported in *Without the Camp*, the organ of the Mission to Lepers, that the Exchange Telegraph Company's North China correspondent, writing from Tientsin, has received information that the officials in the Hingi district have massacred 40 lepers. Following on the massacre in the same district at the end of 1913 of 50 helpless victims, whose only crime was their disease, the fore-

going report is a further evidence of the reaction toward barbarism which all friends of China deplore. It emphasizes the contrast between Confucianism and Christianity. Where the Spirit of Christ prevails in China these children of affliction are welcomed and relieved. Devoted and skilful Christian physicians give ungrudgingly of service and sympathy, while men and women whose bodies are broken and marred show by renewed spirits and transformed lives that they have become possest of the "life that is life indeed."

JAPAN-KOREA

Envoy from the Churches of Japan

THE interpretation of the Japanese which Dr. Sidney L. Gulick has given to American audiences has done much to sustain the friendly relations between this country and Japan, but the Kumi-ai, or Congregational churches of Japan, have now sent one of their own number to bring a message of good-will to America. They have selected Rev. K. Tsunashima, one of the first graduates of the Doshisha University, who took special post-graduate work at Yale University 21 years ago, and on returning to his native land was at once called to be pastor of the Bancho Church in Tokio, the largest and one of the most influential in Japan. Mr. Tsunashima is well acquainted with those who are shaping the political policy of Japan, and often sees and converses with Premier Okuma, and his alert manner, his warm heart, and his unusual familiarity with conditions in Japan, as well as his sound sense, qualify him for this particular mission. Through the spring he has been going up and down the Pacific Coast addressing more than 70 audiences, and being warmly welcomed both by groups of Japanese Christians and by different denominations. He came East later and attended conferences both at Lake Geneva, Wisconsin, and Northfield, and

spoke at the Sagamore Sociological Conference. Dr. Gulick went over to attend the peace conference in Switzerland, and expected to return to America for two or three more months, both in the East and on the Pacific Coast in the interests of peace.

Japan's Interesting Premier

COUNT OKUMA, often called the Gladstone of Japan, is in his seventy-seventh year but still vigorous and well-preserved. He has said of himself that he has three hobbies—politics, education, and orchids—and that he cares little for other things. Foreign diplomats used to say in the troublesome days antecedent treaty revision that they would rather deal with Okuma than any other statesman, for while he was an ardent patriot and always took a stalwart position in defense of the rights of his own country, he played a fair and open game and could understand and respect the standpoint and claims of other nations.

In a recent interview with some American Board missionaries, he paid a high tribute to the work of Christian missionaries in Japan, and said that while he had never seen his way clear to receive baptism, he believed in the exceptional personality and high ethical teachings of Jesus Christ, adding, with charming naïveté, "To speak with great frankness, I have little respect for the superstitions and customs of old Japan."

A Great School for Women

THE Women's University in Tokyo has over 1,000 students matriculated and 60 professors—graduates of Wellesley, Cambridge, Yale, Harvard, and the Japanese Universities. Its curriculum is extensive—physics, chemistry, physiology, economics, and the rest. But, in addition, instruction is furnished on practical lines—in housekeeping, market gardening, poultry raising, dairying,

The residences are organized to represent to prospective home-makers the ideal of the perfect home. Students take full charge of these cottages under the guidance of a house-mother. This great institution was opened in 1900. It is not under Christian auspices, yet it is interesting to learn that the initial impulse to its founding came from a Christian. Chaneellor Burwash tells us the story. In 1875 a Christian lad named Jinzo Naruse, seventeen years of age, was lodging for the night in a hotel in Kobé, thinking of his country's fortunes and how he could best promote its welfare. In the rooms above him were a party of men, spending the night with *saké*, *geisha* and dancing, so that he could not sleep. The words of King Lemuel, "Who can find a virtuous woman? for her price is far above rubies," flashed upon his mind. He was impressed with the thought that woman's influence is the center of a nation's well-being. This idea came upon him as a heavenly call to devote his life to the education of woman. He determined to obey. Within a year he had opened a girls' school at Osaka, and later established another one at Niigata, in northern Japan. Others followed. When he had attained the age of thirty-two years, he came to the United States and spent three years studying all the problems related to woman's education. Returning, he enlisted the aid of leading Japanese—men like Ito, Yamagata, Seionji, Okuma—and with the opening century launched the University for Women.

Korean Christianity

THE story of Christian missions in Korea is one of thrilling interest. In 1906 and 1907 such a wonderful outpouring of the Spirit fell upon the Church that every Christian became a messenger—telling the story of Christ's love to every one he met. Thousands of native Christians are now faithfully giving a tenth of their time to systematic Chris-

tian work. In no other heathen country has the work shown greater success than in Korea. About 200,000 Christians have been gathered, or an average of one an hour for every hour of every day since the first missionary landed there; churches have been organized at the rate of two a week from the beginning, and during the year of 1910 of one a day. Skilled laborers receive 25 cents a day, unskilled from 12 to 15 cents, yet their jubilee fund reached \$135,000 American money. We can not know what this meant in sacrifice. Some mortgaged their homes, others sold the foundation stones from under their house, others the tiles from the roof, using thatch instead. One man sold his only ox, the women their hair, if they had nothing else to offer.

Progress in Pyeng Yang

REV. W. F. SWALLEN writes to the *Herald and Presbyter*:

"The work in my territory is moving on at a splendid rate. This has been a good year. I have never before seen such grand, solid, aggressive work done by the Korean Christians. The whole church is moving steadily, strongly and actively forward. Many new converts are now entering the church, while those who have grown cold and fallen into sin are repentant and returning with new life. I have emphasized Bible study and the importance of the Spirit-filled life—a life different from the world. The result is significant. The whole Church is a veritable beehive. There are 52 churches in my territory. Almost the entire section is dotted with churches from two to four miles apart, so that there is not a hamlet but that it is within walking distance of some place of worship. There are 8 pastors and 11 helpers, one evangelist, one missionary pastor working in China and 6 women assistants, who give their whole time to the Lord's service. All these are entirely supported by the churches in my terri-

tory. Three of these churches have congregations now of over 500. More than a dozen have from 200 to 300 at the Sabbath services. There are several large church buildings in process of erection. At six important points the churches have recently raised endowments for primary and grammar schools, amounts ranging from 1,000 to 1,400 yen each. At four other points the churches have determined to do the same. Apart from these, some two dozen other primary schools are being provided with endowments ranging from 100 to 300 yen each. Help has been given to some schools in other circuits, but not in mine. Now my people have gone beyond those that have been helped."

Unreached Aborigines of Formosa

NEXT year the mission of the English Presbyterian Church in Formosa celebrates its jubilee. The Council of the Mission, at its headquarters in Tainan appeals to the Church at home to make the jubilee year worthy of the name by an endeavor to reach with the Gospel the yet unevangelized tribes of uncivilized aborigines on the eastern side of the island. There are a number of these tribes, speaking different dialects of a Malayo-Polynesian tongue, most of the tribes being still so savage as to find a special delight in head-hunting. In various parts of the island they have, in their raids to the west, again and again succeeded in killing not only Chinese, but some who were valued members or office-bearers in the native Christian Church. But there is one tribe, the Amis, numbering 31,000, who are comparatively peaceable, a splendid type of men, tall and strong, with well-formed features and nice faces. The Formosan Council believes that organized work in their behalf would speedily lead to Gospel contact with the more savage tribes also. *Medical Missions at Home and Abroad.*

AFRICA—NORTH

If Only There Had Been Two Men!

THE following story, related by the late Bishop Tucker, formerly of Uganda, and quoted in *The Moslem World*, is a striking illustration of the importance of seizing the opportunities in Africa before they have been lost to Islam. "There are living in the eastern part of the Diocese of Uganda two brothers; both are chiefs of considerable importance, and both, until quite recently, were pure pagans. Both brothers, however, were extremely anxious to be taught, and each had gone so far as to learn to read the New Testament for himself. A single missionary was available, whom each was anxious to secure. The brother to whom the missionary went has now built a large school, and brings scores of his people daily under Christian instruction. That the interest is not confined to the chief was seen when the first reading sheets were available for sale, and 125 were sold within the first half-hour. There can be no doubt that both chief and people are already keenly interested; but the other brother, for whom no missionary was available, is now a Mohammedan."

New Church at Fulasi

REV. FRED W. NEAL, writes:—"Just a few lines to let you know of the recent organization of the Fulasi church. Messrs. Dager, Evans and Good were our guests at the time, and also one of the missionaries from the Gosner mission. There were 5,700 people present at the service, and they kept good order throughout the service. One hundred and three adults were baptized and 251 names were received from the church at Elat, making our church start with a membership of 354 on the roll. We have 25 evangelists out in the surrounding country, one of whom is over a hundred miles away in the Njem country. The native Christians are

giving enough to support all of these evangelists, and still have considerable to spare for making seats for the native churches which have so far been put up free of cost by the natives. We have around 1,200 boys in school here, 436 of whom are in the German department. We have only 60 boys at work on the place, and we are planting a palm garden at present."

A Great Communion at Elat

A MISSIONARY writes from Elat, West Africa:—"The first Sabbath of the month was communion, and we had over 8,000 present: 212 were taken into the church, making the membership something over 1,600. About 490 were advanced to the second class of inquirers and about 25 babies were baptized. There were about 130 new confessors on that one day. There were 5,000 present at communion at Fulaski, the new outstation. The week previous to communion there were several boys on the porch one afternoon and I asked the boy nearest the door if he was a schoolboy. 'Yes,' he answered, 'but I do not go to school here. I go to town school. I just came in for communion.' 'Where do you read?' I asked, glancing at the Gospel he held in his hand. 'Oh, I don't read in this,' he answered. 'I read in the primer, but I have this because I "make prayers" for the women of my town in the morning.' He was only eleven or twelve years old, so I asked if there was not some woman in the town who could 'make prayers.' He said that all the women in town who were Christians had just confessed and had not yet learned to conduct morning prayers. The new Y. M. C. A. building at the industrial plant was dedicated recently and night school is being held there. The boys are very proud of their building, which they call 'the house of the young men who follow Christ.' God grant that they may all follow him to the end. I wish you would pray that

He may bring a realization of the power of Christ to change lives into the hearts of the people here, and pray, too, that more laborers may be sent forth to gather in the harvest."

AFRICA—EAST

Children's Meeting in Uganda

FROM Ndeje, in the county of Bulemezi, in the Kingdom of Uganda, Miss L. M. Bingham wrote recently: "The work is going forward very quickly in Bulemezi. At our last children's missionary meeting we had over one thousand present. It is grand to see them in the church, all listening to the message. The members of the Bazimbi (builders') band brought in so much castor-oil seed that we did not know where to store it. We filled all the sack-bags we had and all the empty packing cases, and then we put the cases and the bags round a space on the veranda, leaving an opening in the middle, and just poured the castor-oil seed in there until we could get it carried to the capital; there were over 4,300 pounds that day. The speaker we had arranged for could not come, so I gave them that little booklet, '*His Last Wish, and Who Remembered It,*' in Luganda, and adapted slightly for these people." The castor-oil seeds are sold and the proceeds used to provide the increases in the salaries of Baganda teachers.

The Masai in East Africa

THE Masai are a very warlike nomadic people, dispersed all through German and British East Africa. The majority of them have outwardly accepted Islam. Organized mission work has been scarcely undertaken among them by any mission society. Now a door has been opened through the Bethel Mission in their Tanga church, where some Masai have been converted. One very able man, has returned to his people and desires also to take his family. The question arose how to keep

up the relation with this Christian family, and how to care for the education of the children. The district officer declared himself ready to employ, instead of the present Mohammedan teacher in the government school, a Christian, should such a one be available. The missionaries were able to persuade another Christian Masai to accept this position, altho it meant quite a sacrifice for the man. After a term in the Seminary he will take his new work. The first-named Christian Masai leaves his oldest son with the missionaries in Tanga to be trained as teacher. Thus we have the beginning of the Masai mission.—Translated from *Die Evangelischen Missionen*.

NORTH AMERICA

A New Leader of Laymen

THE vacancy left by the death of Dr. Samuel B. Capen—the presidency of the Laymen's Missionary Movement—is to be filled by another devoted leader, James M. Speers. This Presbyterian layman was born near Belfast, and is a linen merchant. He recently became president of James McCutcheon and Company, and has demonstrated the possibility of conducting a business career on Christian principles. He has been closely identified with the great interdenominational laymen's movement from its organization, and his promotion to the chairmanship is directly based upon the thoughtful wisdom of his counsels in the executive meetings of the movement in years past. Mr. Speers has also for a long period been a peculiarly trusted member of the Presbyterian Board of Foreign Missions and of the International Committee of the Young Men's Christian Association, and serves likewise as treasurer of the Student Volunteer Movement.

The Cost of Superfluities

THE people of the United States give only \$15,000,000 a year for Christian missionary work, while they spend money liberally for the "unnecessaries of

life." This is shown by the total annual expenditures, as follows:

Chewing gum	\$ 21,000,000
Soft drinks	120,000,000
Candy	200,000,000
Theaters	750,000,000
Jewelry	800,000,000
Tobacco	1,200,000,000
Intoxicants	2,000,000,000

Accepting these figures as approximately correct, one must admit they are eloquent testimonials to the nation's magnitude and purchasing power. People who can spend such sums each year for luxuries must be both numerically great and financially prosperous. Before these millions or billions could be spared for the gratification of more or less extravagant tastes, those who earn them must earn and spend a considerably greater number of millions or billions for the prosaic necessities of existence.

Tithing Vindicated

IN one church in Toronto, there are 190 contributors, and of this number 36 are tithers and 154 non-tithers. For pastoral support the tithers paid an average of \$13.44 per year, while the average for non-tithers was \$4.77. For missions, tithers, \$17; non-tithers, \$1.63. For all purposes, tithers, \$57.10; non-tithers, \$9.94.—Rev. R. W. Woodworth.

Dr. F. M. North to Visit the Orient

DR. FRANK MASON NORTH, one of the Corresponding Secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, recently sailed from San Francisco for Asia. The chief purpose of this visit is to study the material basis and facilities of Methodist missions in the Far East. National ambitions and racial conflicts to-day challenge all missionary forces to still greater enterprise. Movements toward union in educational, medical and evangelistic work, are creating new and commanding problems for all foreign mission boards, and it is increasingly important that the leaders should be

familiar with the conditions actually existing on the field.

Value of Deaf-Mute Missions

THE inability to participate in religious services is one of the many deprivations that deaf-mutes have to endure, and realizing this fact, their loyal friend, the great Dr. Gallaudet, as long ago as 1849, started a small Bible-class for them in a room in the University of New York. The Protestant Episcopal Church interested itself particularly in work for these afflicted ones, and *The Churchman* reports that at the present time there are thirteen ordained clergymen, twelve of whom are themselves deaf, ministering to the spiritual needs of 35,000 deaf-mutes in the United States. The Rev. O. J. Whildin of Baltimore, the general missionary of the Southern mission, asks, in a recent leaflet published by them, for consideration of the work, especially in the Southern fields. There are, he says, fully 20,000 deaf-mutes in the Southern section, some of the large cities containing as many as sixty to one hundred deaf-mutes who are spiritually neglected.

Mission Work for Italians

IN New York City alone there are now 25 Italian Protestant churches. Roman Catholics have 19. The two Italian Presbyterian churches in Philadelphia have a combined membership of 600. The Presbyterians, Baptists and Methodists have each about 60 ordained Italian ministers. There is also a large work among Italians in Canada. The character and faith of Italy must be finally determined by the Italians of America.

Missions to Indians

DR. THOMAS C. MOFFETT, Chairman of the Committee on Indian Missions, reports as follows to the Home Missions Council: "At the present time all but seven of the home mission societies in affiliation with our Council are at work among the Indians, of whom

there are at present 323,000 persons in the United States exclusive of Alaska. 296,000 of these are reported as under the general supervision of the Federal Indian Service. Reservation superintendents and heads of government schools reported on June 30, 1912, 177,401 Indians whom they had questioned on the subject of their religious affiliations. Of these 69,529 have professed Christianity, or 39 per cent. of the total. It is probable that a larger percentage of the Indian population, not included in these statistics, is non-Christian. These impressive facts call loudly to the Christian churches to double their efforts to win the neglected tribes for Christ."

Church Enrolls Sixteen Nationalities

THE First Baptist Church, Chicago, says *The Advance*, claims to be a church "melting pot" of the first class. The pastor, Rev. Myron E. Adams, states that in the membership of the church, or in some way affiliated with it, are the representatives of 25 nationalities. They are: Japanese, Chinese, Korean, Hindu, Cuban, Negro, Jewish, French, Hungarian, Polish, Swedish, German, Norwegian, American Indian, Spanish, Bohemian, English, Irish, Scotch, Greek, Italian, Danish, Dutch, Austrian, and American. Out of the 269 children, enrolled in the kindergarten, there are 16 nationalities. These children all come from within one-half mile of the church.

Immigrants as Missionaries

A CHINESE pastor in New York said that on a visit to his native land he met 27 of his countrymen who had been converted in this country and had returned to China as missionaries. A Norwegian pastor in the same city said that from those who have joined his church in the past five years, 13 have returned to Norway as missionaries, and nine have gone into different States of

our Union, to carry the Gospel. For the sake of the future of our country, for the sake of the immigrant himself, we should offer each one as he lands a copy of the Scriptures.

LATIN AMERICA

Protestantism in Cuba

SINCE the power of Spain in Cuba was broken by the Spanish-American War, there has been a distinct growth of Protestantism. A recent missionary bulletin summed up this growth encouragingly. "There are eight Protestant denominations at work in Cuba, with 130 pastors constantly preaching the Gospel from over 300 pulpits. These pastors have nearly 200 assistants and lay preachers to help them, and 700 teachers in the Sunday-schools give weekly Bible instruction to 12,000 pupils. In about 50 boarding- and day-schools of our Protestant denominations, 160 teachers come in daily contact with 3,000 boys and girls. The American Bible Society has circulated nearly 300,000 copies of the Scriptures in Cuba. Millions of tracts and pamphlets and tens of thousands of good books have been distributed, sold and read. Five church papers filled with evangelical reading matter reach several thousand readers every issue.

Villa and the Bible

REV. A. B. CARRERO, pastor of our Mexican Presbyterian Church in Dallas, Texas, sent to General Francisco Villa a Bible with the following inscription: "Senor Francisco Villa: This Book has made the United States and England great, and this Book will save Mexico." Christian people are called upon to pray earnestly in the crisis through which our neighboring republic of Mexico is passing just now, that God will give to those who are directing the destinies of that country wisdom to see that the power of the Gospel of Jesus Christ is the only power that will uplift the downtrodden people. Many passages in the Bible sent

by Mr. Carrero were marked, and it is hoped that General Villa will study the Book with much earnest desire for the good of Mexico.—*Christian Observer*.

EUROPE—BRITISH ISLES

Dr. Wardlaw Thompson Retires

REV. DR. R. WARDLAW THOMPSON, who for 33 years has conspicuously served the London Missionary Society, presented his resignation at the 119th anniversary of that society held in London in May. He was the son of a missionary, born in India, moved with his father to South Africa under the London Missionary Society, where as a boy in the home he came into personal relations with Livingstone, Moffat, and Mackenzie; was educated in Cheshunt with missionaries in preparation for field service, and later, as secretary, repeatedly visited the great mission fields around the world. It will be difficult for officers of mission boards to think of the London Missionary Society apart from this distinguished and beloved secretary. He has been no less conspicuous in his work as an inter-denominational leader, having from the beginning commanded the confidence of his colleagues on the Continuation Committee.—*The Missionary Herald*.

British Missionary Cooperation

AT the annual meetings of the Conference of Missionary Societies in Great Britain and Ireland, held at Swanswick in the early summer, all the leading organizations in Great Britain and Ireland were represented. Among the subjects to which special consideration was given were "Literature and the Press," "The Continuation Committee," "The Board of Study," "Missions to Moslems," "The Situation in China," and "The Work of the World's Sunday-school Association." Mr. J. H. Oldham gave an admirable exposition of the policy of the Continuation Committee, in the course of which he said: "We do

not wish to work out any plans or policies apart from the missionary societies, but only to help them in the task of reaching that common understanding and working out that common policy which is necessary for the good of the whole. In everything that we do, and at every stage, we desire to be in the closest possible touch with the societies.—*The Life of Faith.*

Evangelism at Race-Tracks

COMMITTEES of several religious bodies which are considering the question of evangelistic efforts on race-tracks, at seaside resorts and similar places, are studying the methods used in England, where such outdoor work is carried on without cessation. At the recent running of the Derby on Epsom Downs, where the suffragette tried to stop the King's horse and lost her life, the Rev. Dr. A. C. Dixon, formerly of Brooklyn, and nine other professional evangelists held outdoor services all day. In a tent near the judges' stand the workers met for prayer before starting out to speak to men and women wherever they might find them. Regular staffs are maintained for Ascot, Goodwood, Epsom Downs, and other famous courses. The day before the great events prayer-meetings are held by the evangelists. These workers admit that they meet with many rebuffs, but also claim that results follow in encouraging numbers of cases.

Heathenism in the British Empire

THE terrible power of heathenism even in regions under the British flag is illustrated by a recent case tried in Pietermaritzburg, in which a man killed his mother because a witch-doctor—a girl of 18—accused her of bewitching him. Perhaps sadder even than the murder is the remark of the *Christian Express* (Lovedale) that "according to their own darkened understanding no doubt these unfortunate persons (the

murderer and the girl) believed, probably still believe, they did only what was right." As a nation we have a long way to go ere we have discharged our Christian duty, so far as the enlightenment of our fellow-subjects is concerned.—*The Christian.*

THE CONTINENT

Bibles and the European War

ALMOST immediately after the outbreak of the present war in Europe an appeal reached the American Bible Society from Germany for Bibles in German, Russian, French, and Polish, for use among the soldiers, and for money to aid in distributing them. The Board of Managers at once forwarded to the various Bible societies in Great Britain and on the Continent the following statement: "The Board of Managers is deeply moved and distressed by the horrors of the war in Europe, and deems it fitting to give expression to its sympathy for all those of every nation who must suffer anguish and bereavement. It is the earnest desire of the Society to do whatever it can to help them, either directly or through our sister societies in Europe." Christian people of America are asked to aid the Society in whatever measures may be found necessary.

Immorality in Berlin

IT is well known that the great German city of Berlin is rapidly becoming one of the worst cities in Europe from the standpoint of morals. The night-life of that distinguished city has become so licentious that it has enlisted the interest of the German Empress. Her Majesty is said to be backing a movement to purify the city and to close all resorts at 11 o'clock every night. This movement has created loud cries of protest from those whose ungodly gains will be effected by such a ruling. Representations have been made with great vigor concerning the financial losses

which will result from putting an end to midnight orgies and debauch. These protesting interests place money above morals and are utterly regardless of the ruin of character which their unholy business produces. The efforts to have license unchecked evidences the moral blindness of men and the cupidity of these abettors of vice.—*Christian Intelligencer*.

"Los Von Rom" Movements

THERE has been in existence for a number of years an exodus from the Roman to Protestant Churches in Austria-Hungary. The Government has recently issued an official report concerning this change of ecclesiastical allegiance, which gives for the year 1913 the number of accessions to the recognized churches as 4,720, of which 4,083 joined the Lutheran Church and 637 the Reformed Church. Of these 4,159 came direct from the Roman Church. These figures indicate that the movement is still steadily progressing. Another "*Los Von Rom*" movement, however, has appeared. This movement is among the Ruthenians, one of the numerous branches of the Slav race in the Empire. At the time of the Counter-Reformation a great number of those who belonged to the Greek Orthodox Church were compelled to unite with Rome, retaining a number of the peculiarities of the Greek Orthodox Church, but acknowledging the supremacy of the Pope of Rome. They are known as the Greek Catholic, or Greek United Church. In the Empire the latter are reported as having 5,404,648 communicants, and the former 3,653,332. The Ruthenians are mainly Greek Catholic.

MISCELLANEOUS

What the World Needs

EDUCATION alone does not suffice. Knowledge is power, but it depends upon the principle which regulates the power, whether it is a power for good

or a power for evil. Of 522 men who were sentenced to the penitentiary for fraudulent use of the mails in 1912, 106 were college graduates, and of 1,026 inmates of an inebriate asylum in England, 970 had a high-school or college education, and some had won high university honors. Further, Christ is the supreme need of the non-Christian world. "Not Christ as man. If that were all, why substitute another man for Guatama or Confucius? They inculcated a standard of morality far higher than their followers have ever attained. Christ as God is the supreme need of Asia; the Bible, not as literature or history, but as the authoritative revelation of God; the gospel, not as a cult, but as the power of God unto salvation.—Dr. Arthur J. Brown.

OBITUARY

Rev. Hervey Crosby Hazen of India

THE death of Rev. Hervey Crosby Hazen, July 20th, removes the senior member of the Madura Mission, one who first went out to the field 47 years ago. Mr. Hazen was born in Ithaca, N. Y., June 26, 1841, graduated from Amherst College in the class of 1862 and, three years later, from Auburn Seminary. He worked arduously at various stations and outstations, and was indefatigable in itineracy. Mr. Hazen was a man of slight, spare figure, giving the impression of physical weakness; but he had a strong constitution, and his was the strength of singleness of purpose. He was a man of deep faith and of the utmost confidence in the power of prayer. And in this was his preeminence, rather than as a leader in thought or in administrative work. Writes one of his associates: "As a man of spiritual power, of fervent prayer, and of intimate communion with God he was far beyond the rest of us." The Indian pastors and Christians recognized this also, and leaned, in times of stress, upon the intercessions of Father Hazen.



Sociological Progress in Mission Lands.
By Edward Warren Capen, Ph.D.
293 pp. \$1.50, net. Fleming H. Revell
Company, New York, 1914.

While Dr. Dennis's monumental work, "Christian Missions and Social Progress," will long remain foremost in the realm of missionary sociology, there is great need for briefer and more recent discussions of the subject, particularly as the trend of missionary activity is coming to be more and more sociological in its character. Two or three other volumes have attempted to meet this need, and have accomplished it partly on the more popular side. Unless we have failed to see all the literature on the subject, however, we are sure that Dr. Capen's volume is the best discussion of sociological progress since the late Dr. Dennis issued his *magnum opus*.

The author comes to his task with a special fitness for its encyclopedic demands. For years his chosen field of study has been sociology, general and in its missionary aspects. Two years spent in a world-wide visitation of mission-fields under the most favorable circumstances greatly enriched his knowledge of what Christian sociology is actually accomplishing in the hands of devoted missionaries, as well as deepened his conviction of the indispensableness of it to a world of unsocial, non-altruistic men. Naturally he is compelled to use much of the data found in the work already mentioned and in the scattered literature of missions. Indeed, if one were to criticize adversely the work of Dr. Capen, it would be in its undue use of material gathered by others with too scanty employment of his own observations and personal gatherings.

The opening chapter sets before the reader—or rather the student—the sociological problem especially as affected by five new factors existing in the nascent Orient. A review of eight evils which need removal, and a discussion of the Christian's relation to these through missions, complete what might, with great profit to the cause, be published as a special pamphlet for wide use in the churches. The four chapters which follow discuss in sequence progress in the removal of ignorance, inefficiency and poverty, progress in the ideas of family life and the position of women, progress in ethical ideals, and progress in social reconstruction. In these chapters clarity, breadth of conception, enough of concreteness to make every contention live in the reader's mind, and concealed argument calculated to make him desire to do something to relieve the world's ills, are always present. The final chapter, like the first one, could, by slight changes, be made into a dynamic booklet for use among laymen and others who wonder whether, after all, non-Christian nations need our faith. While frankly conceding the many Christianizing tendencies of ethnic religions, and doing much to remove the too-prevalent belief that they are evil and only evil, the reader can have no doubt about the supremacy and indispensableness of Christianity, if the world's social ills are to find an abiding remedy.

We question whether Dr. Capen has aided his cause by including some of the authorities found in the footnotes; and his Bibliography is not at all impressive, either in the number of works listed, or in their character. The four sources

found in the bibliography of Chapter IV are especially likely to raise the eyebrows of students of missions and ethics, particularly of the latter. Those who know the erudition and conscientiousness of the author can pardon such weakness; but what of the critical scholar—for this is not a volume for the casual reader, but rather for the thoughtful student—who knows nothing of Dr. Capen? The volume is strong enough to call for other editions, and perhaps the defect just mentioned may be remedied later.

The Social Aspects of Foreign Missions.
By Dr. W. H. P. Faunce. Illustrated.
12mo. 309 pp. 60 cents, cloth; 40
cents, paper. Missionary Education
Movement, New York, 1914.

There is not a great difference in the human nature manifest in various races of mankind, but there is a vast difference in the social customs and ideals that obtain in countries untouched by Christianity and in those that have been influenced by the incarnate Son of God. President Faunce, who has recently returned from a tour of the world, has made a careful study of the social conditions and customs in the mission-fields, and the influence of Christian missionaries and Christian teaching upon those customs and ideals. It is an important and interesting study, and President Faunce treats it with a master mind. His book is prepared for a mission-study text-book, but it is more; it is a valuable contribution of a Christian student to the literature on the subject. The author considers, first, the relations of the individual to society, and the influence of the West upon the East. He recounts the remarkable social achievements of the missionary, and the interchange of East and West. With his own eyes, as well as from hearsay and study, President Faunce has come to know the remarkable transformations, the purifications and spiritualizations that has taken place among non-Christian peoples as a result of contact with

the missionary. Dr. Faunce rightly holds that man's individuality is of premier importance, but that this is best developed by a right relationship to the social organism in an ideal society. Christ's message is, first of all, to the individual, but he has a social message also, and the two may best be studied and practised together. The caste system of India, and the East as a whole, suppresses the individual, and the West has a mission in the East to develop the individual, and reveal God's ideal man as well as the ideal society.

A Master-builder on the Nile: Being a Record of the Life and Aims of John Hogg, D.D., Christian Missionary. By Rena L. Hogg. 304 pp. \$1.50, net. Fleming H. Revell Company, New York, 1914.

One more of that valiant and effective Scotch contingent on the missionary firing-line is here pictured from his childhood's experience as "a collier's wean" to that day when he was crowned at the too-early age of fifty-two and entered into the joy of his Lord. The simple home, the grimy mine, Edinburgh University, and God prepared John Hogg for his Egyptian task; and God was not least—nay He was so exalted that the resultant human life wrought wonders in a hard field.

No other missionary in Egypt, few in any part of the mission world, did for the cause of missions what he accomplished. At first a schoolmaster surrounded in Alexandria by a handful of pupils who could not escape his influence and the inspiration of his teaching, he passed on to Cairo, and later found his place in the fertile ribbon of Nile-watered soil which forms the string to the Delta kite, which really means all there is of habitable Egypt. For the remainder of his life his throne was at Asyut, and the *Ibis* carried him up and down the river to villages whose churches and schools sprang up in the midst of persecution largely because there was an intrepid, resourceful,

sleepless man of God, who knew how to touch the conscience and lead on to victory timorous disciples. Moslems and Copts were alike hostile at the outset; love and reasonableness and usefulness finally won the elect souls among them whom God had chosen. Naturally, his life was full of incident from the day when he and his bride were wrecked in the Bay of Biscay to the year of the Arabi Rebellion.

His daughter has made his life vivid enough to grip the reader. His generosity, his fastidious ear, and ardent passion for music, the inability to rest and chronic insomnia, love of children, remarkable linguistic gifts, his abilities as teacher and organizer, his boundless capacity for the hardest sorts of work, his youthful spirit, his life with God—they are motion-picturized in this volume.

But it was his aims, and the realization thereof, which made the man what he has been to the cause of missions and to the world that knew him. The underlying purpose and ambition of his whole existence he summed up in part in the sentence, "With the King uncrowned whose right it is to reign, what man who has tasted the joy of His salvation can play with life's gifts, or feel satisfied with low achievement?" In private thought and public address the two dominating ideas of "the Kingdom of Christ" and "service" were constantly linked. A significant creed of his, as related to his task, he thus states: "I believe the millenium is now (nay, has been always) within the reach of the evangelistic labors of one generation of Christians who have learned, like Paul, to 'live not to themselves but to him who died for them and rose again.' I believe also that this will be accomplished only when pastors learn that their duty is not only to *feed* the flock, but to see that *each* member is put to his proper *work* and *kept at it*." Another no less pregnant conviction is

this: "We believe that the great ultimate aim of the missionary enterprise is not merely the conversion of individual souls, nor the culture and enlightenment of the body of the people, but the planting in their midst of an independent, self-sustaining, self-propagating Christian Church." But his own Board was unable to supply the men and means necessary for doing all that should be accomplished. Hence he stood by two principles, that when a mission can not do all that it would, it must not sacrifice the good on the altar of the best. That "best" he believed to be the creation of an evangelistic force adequate to the task of bringing the Gospel within the reach of every inhabitant. To this end he perfected himself in Arabic—"translated *himself* into Arabic"—evangelized among his imitative students through the multitudinous Nile villages, taught science and theology and the Bible, established schools and the rudiments of a college, dealt with governments and hostile faiths, and died at last so glorious a death that even Moslems fought as to whether he, a Christian, could go to Paradise. The official, in deciding the case in Dr. Hogg's favor, added, "Yes, the first man in all Egypt." And to-day, after nearly thirty years in a sandy grave on the edge of the Libyan desert, he still lives, because while he breathed he lived and taught the Life.

MISSIONS IN THE SEPTEMBER MAGAZINES

"The Constructive Quarterly" contains a most illuminating and vigorous article by Dr. S. M. Zwemer, entitled "A United Christendom and Islam," in which he presents a powerful appeal for unity in dealing with the Moslem problem. His point of view may be seen by the three main points of the article:

- I. We must recognize unity in scholarship in the study of this problem.
- II. Our common faith is assailed by Islam and needs our united defense.

- III. We can show a united front by a strategic survey and occupation of the field.
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During this season, when the attention of American churches is being called to the real first Americans by the publication of the mission-study text-book, "The American Indian on the New Trail," many will be on the lookout for magazine articles on the theme. In *Lippincott's* is an article on "Indian Traits," by Rev. Charles Warren Currie, Ph.D. This interesting statement is well worth reading. It contains valuable historical information, as well as a discussion of the prominent characteristics of the American Indian.

To the current number of *The American Journal of Sociology* Mr. Ernest J. Reece has contributed a stimulating and suggestive paper on "Race Mingling in Hawaii." In discussing this vital problem in one of our American possessions, Mr. Reece begins with a general statement of the motives and conditions involved in race mingling, and illustrates these principles by a study of the process of mingling now going on in Hawaii. The following general statement on which the argument proceeds will give a clue to the contents of the article: "When two races meet, the normal course of their association is through introduction, hostility, tolerance, indifference, cooperation, friendship, fusion."

Blackwood's Edinburgh Magazine for August has a very interesting article by Olive Temple on "Women in Northern Nigeria." There is a delightful sketchiness about this delineation of the character, childhood, and domestic life of the women, among whom the author has lived for many years. A reading of this fascinating article will, no doubt, lead to the conclusion of a pagan chief when he said, "Women are a very strong folk."

A cable message of the Premier of Japan to the American people concerning Japan's declaration of war against Germany is given a leading place, as it deserves, in *The Independent* of August 31st. Says Count Okuma, "As Premier of Japan, I have stated, and now again state, to the people of America and the world that Japan has no ulterior motive, or desire to secure more territory, no thought of depriving China or any other people of anything which they now possess." We trust that history may prove the truth of these words of the eminent man who wrote them.

"The Religious Outlook of China" is the title of a statement written in *The Empire Review* by W. Arthur Cornaby of the Religious Tract Society of Hankow. Mr. Cornaby outlines his reasons for believing that the missionary task is just beginning in the great republic, and that the Gospel is on trial in China as never before.

NEW BOOKS

The American Indian on the New Trail. The Red Man of the United States and the Christian Gospel. By Thomas C. Moffett. Illustrated, 12mo. 302 pp. 60 cents. Missionary Education Movement, New York, 1914.

The New Home Missions. An Account of their Social Redirection. By Harlan Paul Douglass. Illustrated. 12mo. 266 pp. 60 cents. Missionary Education Movement, New York, 1914.

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